

THE
CAUSE
and
CURE
*
ILLUSTRATED



NLM 00102377 9

SURGEON GENERAL'S OFFICE
LIBRARY.

ANNEX

Section

Med Wom

No. 113,
W. D. S. G. O.

No.

291871

8-513

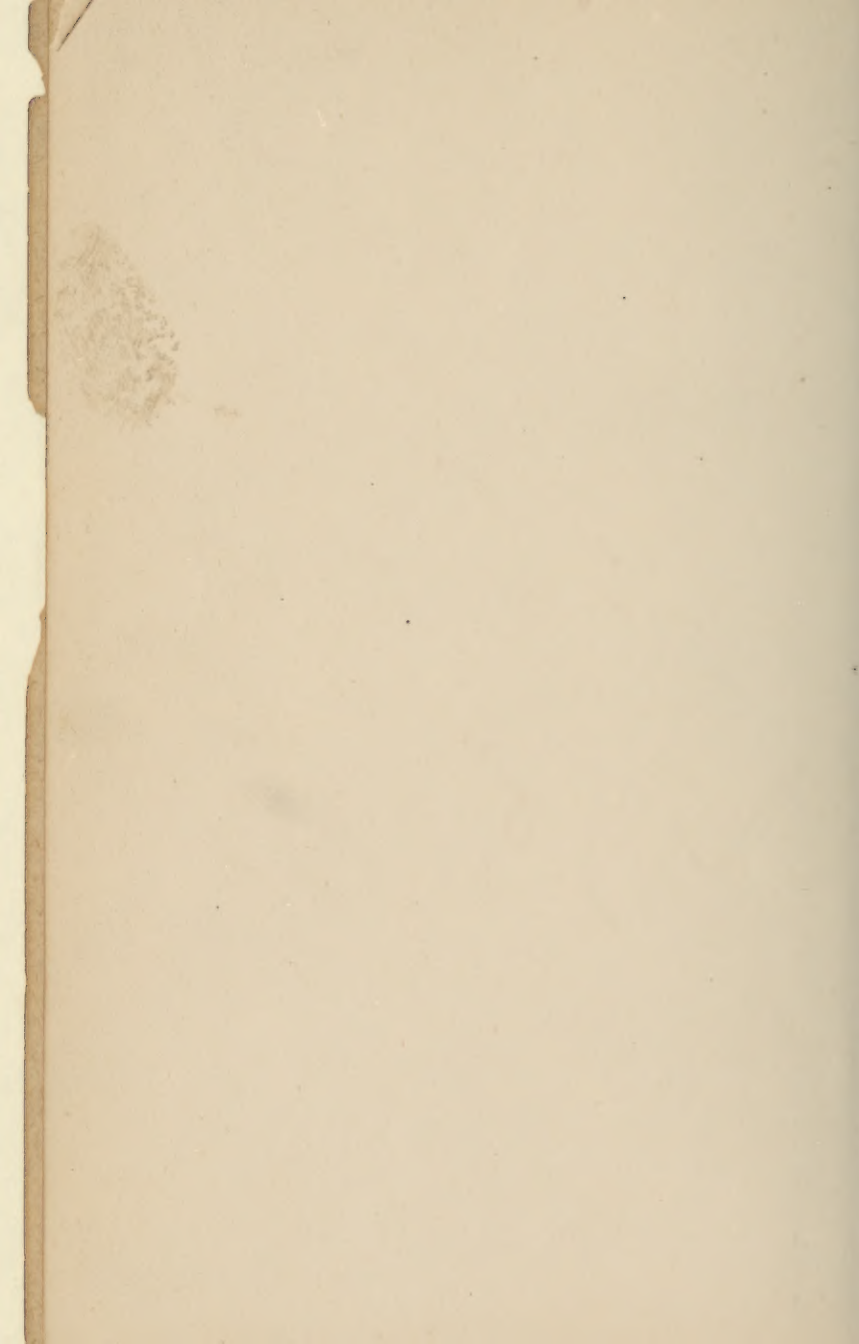
DUE TWO WEEKS FROM LAST DATE

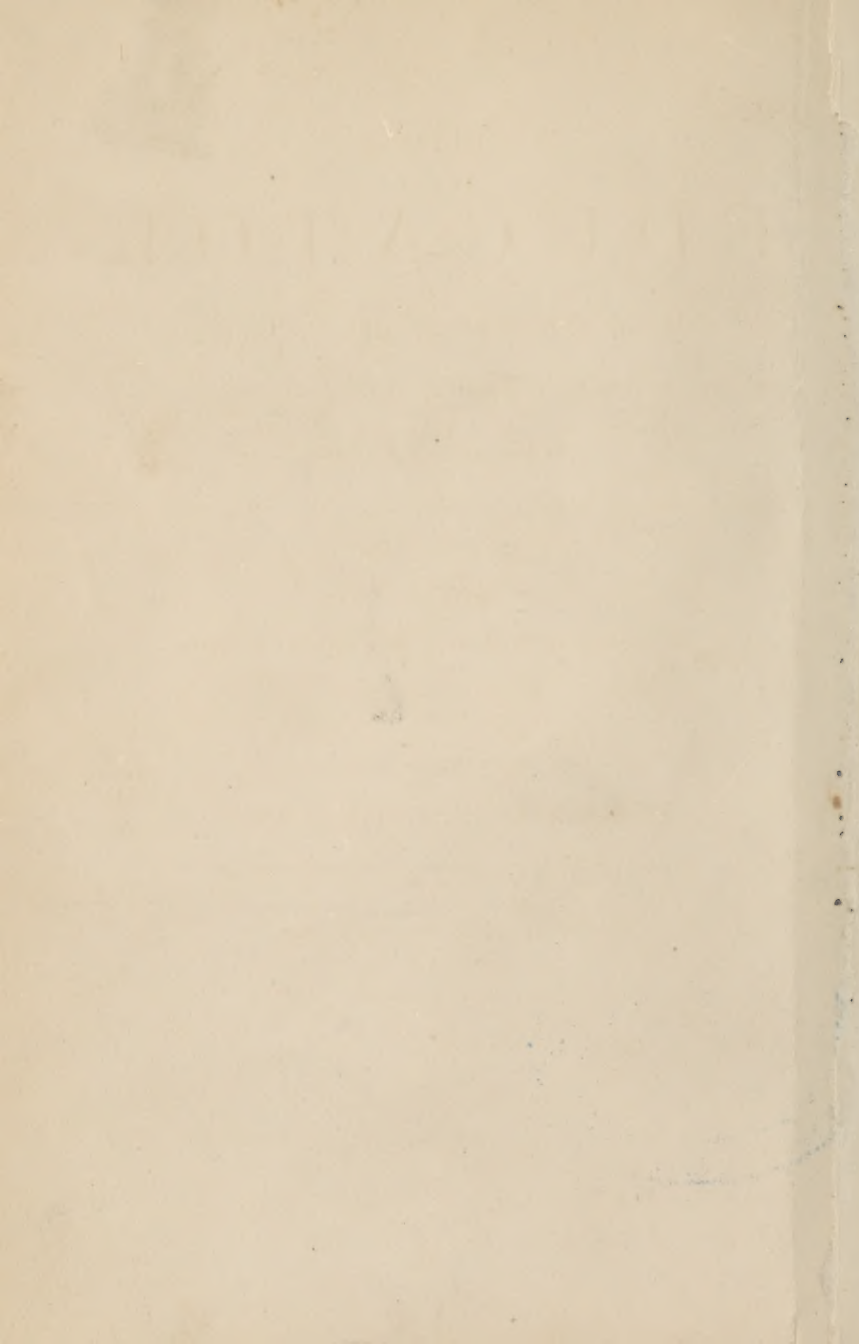
K MAR 4 1955

GPO 322608

JUN 8 1887







THE EDUCATOR

CAUSE AND CURE OF ALL DISEASES.

DESIGNED AS A GUIDE TO FAMILIES. A COMPLETE COMMON SENSE
PRACTICAL HEALTH INSTRUCTOR. A DIGEST OF ALL
THAT IS VALUABLE IN OLD AND NEW SYSTEMS
AND METHODS OF HEALING.

How to Secure Long Life and Avoid the Infirmities and
Deformities of Age.

ILLUSTRATED.

WITH SUPPLEMENT BY AMERICA'S MOST EMINENT TEACHER,

W. J. COLVILLE,
of Boston.

CONSISTING OF TWELVE LESSONS ON

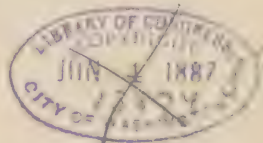
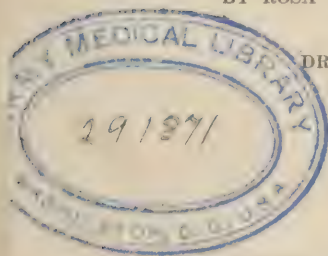
METAPHYSICAL HEALING

"The idea of beauty of person is synonymous with
that of health and perfect organization."

BY ROSA CADMAN CONGAR, M.H.,

ASSISTED BY

DR. M. E. CONGAR.



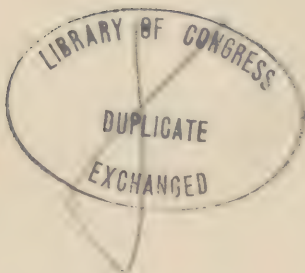
CHICAGO:
GARDEN CITY PUBLISHING CO.

1887.

WBA
C749e
1887

COPYRIGHT,
1887,
By DR. M. E. CONGAR.

All rights reserved.



Printed and bound by Donohue & Henneberry, Chicago.

PREFACE.

THIS volume has been prepared with much care for a given purpose. The supreme thought upon every page is to uplift, to ameliorate, to show causes, and, as far as possible, prevent sickness. It is a book of practical information designed for every home.

Technical words and sentences have been avoided; we have studied brevity, plainness of expression, and clearness of statement. A constant inspiration has attended the preparation of these pages. The inspiring thought has been to help thousands to help themselves; to have the privilege of conveying many hundred important suggestions into many thousand homes, to heal, inspire and bless the inmates, has been the accepted opportunity of our lives. We have sought to dispel mysteries, show causes, supply remedies not injurious, and to entirely ignore pathies, and pathy prejudices.

Believing the fruit of our work will be more knowledge, better health, more harmonious and prosperous homes, we introduce the reader to twenty-four chapters of the "Educator," and to the twelve lessons upon metaphysical healing, by the eminent teacher W. J. COLVILLE of Boston.

CONTENTS.

CHAPTER I — INTRODUCTORY CHAPTER.

Doctors Increase, but Sickness Does not Diminish — A Mistake to Divorce Religion and Health — No one Method Adapted for all — We Deal With Causes — What Eminent M. D.'s Say About the Drug System — Change of Thought Healing — Dead Past Cremated — The Crucial Test.....13 to 18

CHAPTER II — CAUSES OF DISEASE.

Ignorance of the Laws of Health — Insufficient Sleep — All Excesses — Mental, not Physical — Children Over Educated — Matthew Arnold — Inharmony.....19 to 29

CHAPTER III — REMEDIES.

God's Almoner, the Sun — Pure Air — Bathing a Duty — Drugs Unnecessary and Injurious — Mental Cure Coming to the Front — Testimony of a French Physician.....30 to 36

CHAPTER IV — LUNGS, STOMACH AND CIRCULATION.

First in Importance — Must not be Cramped — Tobacco Burns the Tissues — Pure Air in the Home — Abdominal Breathing — Our Opinion — Stomach Shamefully Abused — Slaves to big Dinners — Bad Habits Traced to Rich Foods — Advice to Mothers — Necessities of Life Few — Morphine Habit — Circulation of the Blood — Michael Servetus, Discoverer.....37 to 48

CHAPTER V.—HEART AND LIVER.

Size and Location — Not a Motive Power — Will Bear Much Abuse — Nation Shocked — Health Truths — Liver the Largest Organ — In Health is Electric — Torpid Liver a Common Ailment — Lemonade Best Remedy.....49 to 53

CHAPTER VI.—CONSTIPATION AND PILES.

Nine-tenths of the Women Suffer From Constipation—Causes—Neglect—White Flour—Baking Powders—Purgative Medicines—Virtues of the Grape—Treatment—Sick Baby fed on Crackers and Milk—A Fallacious Opinion—Foods Constipating and Laxative—Piles Caused by Impure Blood—Concentrated Food—What Dr. Trall Says—Patent Pills Aggravate—Fasting the Best Remedy.....54 to 65

CHAPTER VII.—BATHS, GYMNASTICS, AND VENTILATION.

Uncleanliness the Parent of Epidemics—Vapor Baths—Thermal Baths—Water Treatment—Hints to Bathers—Laziness a Disease—Sawing Wood Exercise—Massage Treatment—What can we Breathe at Night Except Night Air?.....66 to 98

CHAPTER VIII.—HYGIENIC FOODS.

Anecdote of Dr. Clarke—Graham Flour the Grand Staple—Gluten Life Giving—Sun-cooked Food—Seven Carefully Prepared Tables of Diet—Animal Food Inflammatory—The Problem of Diet Solved.....99 to 125

CHAPTER IX.—THE PHYSIOLOGY OF MARRIAGE.

The Coming Man and Woman—Unhappy Homes—The Explanation—Franklin's Rule for Eating Applied to the Conjugal Act—Text from the Good Book—Theory of Conception—Man's Duty to Obey God's Law—Continence in Pregnancy—Lessons for Husbands—Thoughts for Conscientious Parents—No Baby in the House.....126 to 131

CHAPTER X.—FEVERS AND INFLAMMATIONS.

Fever a Friend, Never an Enemy—Heat in Excess—Always Assist Nature—Thorough Sanitary Conditions Necessary—"A Pure Article of Impurity".....132 to 147

CHAPTER XI.—BOWELS, KIDNEYS AND BLADDER.

Lessons for Mothers—The Skin like the Lungs, a Breathing Organ

Medicated Waters Injurious — Apply the Compress — A Magical Remedy.....	148 to 152
---	------------

CHAPTER XII.—SUNSHINE AND SHADOW.

Mankind Should be as Wise as the Plant, or Sagacious as the Potato — Live Near to Nature and Have Freedom from Disease — Walt Whitman's Experience — A Sun Playground — The Doctors Cheated — Music Sweetest at Evening.....	153 to 165
--	------------

CHAPTER XIII.—DRESS.

Dress and Fashion — Men and Women Noble in Purpose — Combination Garments — Common-Sense Shoes — Highest Prize in School — Women who Long to Help Others — Anecdote of Lady Mary Montague — Scene in a Turkish Harem — A New Gospel — Physical Regeneration of Mankind — "Health is Wealth."	166 to 178
--	------------

CHAPTER XIV.—COLDS, CATARRH, CONSUMPTION, BRONCHITIS, ASTHMA AND INDIGESTION.

Theory of Catching Cold — Cold a "Heat" — Simple Remedies — "Roughing It" — Health Resorts of California — Sun Baths — Lessons in Abdominal Breathing — Climbing Hills — Keep the Mouth Closed — Diagnosis Easy — Universal Complaint — Mental Treatment Simple but Effectual... ..	179 to 190
---	------------

CHAPTER XV.—USEFUL RECIPES.

Novel Cure for Night Sweats — Sacred Rags — Worth One Thousand Dollars — Frozen Milk — Best Remedy for Nose Bleed — Sure Cure for Cholera — Treatment of the Drowned — Tailors' French Chalk — How to Mend Kid Gloves — Wounds and Bruises — Care of Canaries — To Restore Ribbons — Crape — Ostrich Feathers — Kid Gloves — To Remove Paint Stains, etc., etc.	191 to 206
--	------------

CHAPTER XVI.—HEALTH CRYSTALS.

Lincoln's Favorite Poem — Higher Physiology — A Quiet Moment with God — Soul, Body, Mind, have Rights — Conquered at Last — Life Measured by What One Accomplishes — Truth Eternal — Sanctity of Suffering — Poem — Phœbe Cary — Sunshine Within — "Which Shall It Be?" — Gems of Thought.....	207 to 226
--	------------

CHAPTER XVII.—PREGNANCY.

Painless Parturition — An Old Lady's Story — "Motherhood is Grand" — Remarkable Cases of Childbirth Without Pain — Born in a Buggy — Symptoms of Pregnancy — Sitz-bath the very Best for a Pregnant Woman — Overcome Prejudice — New Theories — Common sense Reasoning — God Watches Over Even the Sparrow — Nature Provides — More Light Needed.....227 to 255

CHAPTER XVIII.—CHILDREN, THEIR CARE AT BIRTH AND DURING CHILDHOOD.

"Two Little Feet: Ah Who may Read the Future" — Welcome the Little Stranger — Dressed Without Pins — All Honor to Our Grandmothers — Luncheon Baskets — Dr. Dio Lewis on Pillows — Hours and Hours of Sunshine — Sun-baths, Dirt-pies — Eat, Sleep, and Play Seven Years — Premium Placed on Selfishness. 256 to 286

CHAPTER XIX.—DISEASES OF WOMEN AND CHILDREN.

Uterine Diseases Prevail — How to Cure — General Remedies Proved Useless, or Injurious — Ulceration — Errors in Dress and Diet — Practical Hints — Sitz-baths — Injections — Doctors Reap an Immense Revenue — Wretched Mentally and Physically — Leucorrhœa — Sore Mouth — Colic — Hot-water Bottle — Constipation — Teething — Worms — Convulsions — Diarrhœa and Dysentery — Summer Complaint — Incontinence, and Retention of Urine — Diphtheria not Contagious — Croup — Scarlet Fever — Dropsy — Measles — Whooping-cough — Soothing Syrups — Weak Bowels — Too Warm Clothing — Mumps — Best Bath for Children. 287 to 318

CHAPTER XX.—WHAT EMINENT PHYSICIANS SAY.

Hygiene of More Value than Drugs — Every Dose of Medicine a Blind Experiment — Medical Science a Jumble of Inconsistent Opinions — All Medicines are Poisonous — Medicines of Two Centuries Ago — Dr. Evans in "Mental Medicine" — Qualities of a Good Doctor — Shocking Evidence in the Death of Gen. Logan.
.....319 to 331

CHAPTER XXI.—TOBACCO AND ALCOHOLIC LIQUORS.

Personal Cleanliness, Inside and Out — Self-deception is Easy —

Cigars Cost More than Bread — Testimony of Dr. Rush — Bishop Ames' Opinion, Expressed at Conference — Smoker's Cancer — Sixty per cent of Insanity Due to Spirituous Liquors. . . 332 to 345

CHAPTER XXII.—HEALTH HASH.

Benefit of Laughing — Lincoln's Proverbs — Hot-water Craze — Cure for Smoker's Cough — Too Much Fancy-work — Mother's Mistakes — Animals Practice Medicine — Marriage — A Happy Trio — An Old Lady's Cure for Rheumatism — Featherbeds — Cure for Headache — Color-blindness — Milk Drinking an Art — Individual Reform — Cause and Cure — Every One a Builder — Pork Evil — Press Me Closer — Hot Lemonade — "Our Family Physician" — Children Under Fifteen — Wisdom of the Aged. 346 to 376

CHAPTER XXIII.—MENSTRUATION AND CHANGE OF LIFE.

Various Theories — Hints to Mothers — Should be Free From Suffering — Treatment of Disorders Attending — Improper Diet — Hysteria — Definition — Change of Life — Scape-Goat for Doctors — Live Hygienically — Mind Controls Matter — Deny the Existence of Disease — Do not Force the Appetite — Give the Nerves Rest. 377 to 388

CHAPTER XXIV.—MISCELLANEOUS DISEASES.

Dyspepsia — Biliousness — Yellow Fever — Painter's Colic — Paralysis — Palsy — St. Vitus' Dance — Sleeplessness — Fidgets — Baldness — Quinsy — Hay Fever — Hydrophobia — Tapeworm — Kidneys — Pimples — Scrofulous Eruptions — Obesity — Hygiene of Old Age — Felons — Cancer — Boils — Carbuncles — Abscess — Ulcers — Fever-Sores — Chickenpox — Erysipelas — Loss of Appetite — Goitre — Lock-jaw — Bronchial and Throat Troubles — Inflammation of Lungs — Pleurisy — Congestion of Lungs — Coughs — Headaches — Rheumatism — Soft Corns — Neuralgia — Suggestions for Men — Brief Summary. 389 to 427

SUPPLEMENT BY W. J. COLVILLE.

Lecture I, Mind Cure, its Facts and Fallacies — Lecture II, What is Metaphysics, and What is Meant by Metaphysical Healing? — Lecture III, What is Disease, and How Does Spiritual Science Propose

to Overcome it? — Lecture IV, Prayer as a Healing Agent — Lecture V, Prayer as a Healing Agent. Part II. Prayer to God and Individual Spirits. How, Why, and Under What Circumstances is it Answered? — Lecture VI, Mind Reading, Thought Transference, and Kindred Phenomena. What is Their Scientific Explanation? — Lecture VII, The Law of Love. Love as a Healing Agent, and its Application to Sinners and Sufferers, According to the Method of Spiritual Science — Lecture VIII, Spiritual Science as Related to Mesmerism and Magnetism — Lecture IX, Metaphysics and its Relation to Mediumship — Lecture X, Practical Suggestions for Students Commencing Practice — Lecture XI, How can We Trace Diseases to Their Source, and Eradicate Their Cause When They are Presumably the Result of Hereditary Influence? — Lecture XII, How to Apply the Principles of Spiritual Science in Practical Treatment.....	3 to 263
---	----------

CHAPTER I.

INTRODUCTORY.

PERHAPS our title ("The Educator") may seem a little presumptuous at first thought, but if it is true, as investigation has proven, that seven-tenths of the women and one-half of the men are sick, no one will be found to deny that there is a demand for more light.

If, as statistics declare, one-half of all the children born die before their fifth year, who will say this is not a field for the missionary? Doctors increase from year to year, but sickness does not diminish. In ancient times the religious teachers were the physicians; would it not be an improvement in this age if the clergy could all become teachers of health, as well as of religion? May it not be a truth that the better and purer our religion, the better is our standard of health? Is it not a great mistake *to divorce religion and health?*

The question will force itself to the front, Do not crime and sickness go hand in hand, and are they not largely the effect of ignorance? If we raise the *moral standard*—if a broader and deeper religion is taught the masses—would we not also raise the *physical standard*? Is it not a truth, as many now claim, that our physical health and happiness are to a great extent dependent upon our spiritual and religious unfoldment?

"Go and sin no more" must be a sentiment which

is healing and harmonizing in all conditions of life. "Thy faith hath made thee whole" must mean more than physical restoration. "Physician heal thyself," included the clergy, minister, or priest.

All the healing powers, systems, methods and discoveries, seen and unseen, known and unknown, must be for us, providing we have the intelligence to invite and appropriate them.

It is quite common for the old medical school of physicians to decry every new discovery made outside their circumscribed investigations. One would conclude in perusing their journals that they were *vested* with authority to decide what shall be discovered and unfolded in this mundane sphere, and it must receive their approval before it can go out into the world to heal the sick. There is no one method or system that is adapted to *all* the varied circumstances and conditions of life; but there is a system of *prevention* that is adapted and *practical for all homes*; the "Educator" makes this plain: this is one of the marked features of this volume. We can only outline a few leading features in the introductory chapter. We deal with *causes more than with effects*. We teach how to prevent disease by right living.

We prefer to give sugar-coated pills if any, but the plain truth must be expressed in a work of this character. Our experience has compelled us to recognize ignorance as the producing cause of sickness. The masses are too willing to turn over to their family physician the whole subject of health, thus making themselves weak and dependent. This course, to say the least, is very unwise, and is not in harmony with the critical age in which we live.

The old medical works designed for families, failing to teach causes, or how to prevent sickness by observing strictly the laws of health, are failures, with the exception of their many valuable recipes. Medical works are not in demand by the people, and cannot be sold to any extent on their merits. They must have some attractive plates, or some other extra feature out of the line of medicine, or their sale is very slow. People everywhere are *tired of being drugged, and demand a change*, are looking and waiting for some *safer and surer* method than is offered by any medical system, and yet they are *afraid of new discoveries*. They cannot understand how animal magnetism, electricity, hygiene, baths, massage, mind, spirit, faith and prayer can heal the sick; but they are anxious to learn, and we consider it a privilege to suggest many new thoughts and point out the new methods and discoveries. Great care has been taken in the chapters on diet, baths, exercise, dress and constipation.

The chapters XIX and XX, show what the most eminent M. D.s of the past century have to say about the drug system, and the uncertainty and destructive influence of poisonous medicines.

The supplement of twelve metaphysical lessons, by the eminent teacher, W. J. Colville, is a marked feature in this volume.

Students in metaphysical healing in all the large cities of America have paid from twenty-five to two hundred dollars for courses of similar instruction, none of them equal to the course we publish.

The "Educator" teaches health to be the *natural* and *normal* condition of men and women; we do not mean by this that health is showered down upon us as

sunshine and rain upon the earth, but that vigilance is necessary everywhere to secure and maintain perfect health. "Universal law is the transparency through which God looks, and there is no concealment nor escape from consequences."

The chapters treating on small-pox, vaccination, tobacco, intoxicating liquors, torpid livers, heart disease, and the education of mothers, are especially instructive.

A change of thought or mode of thinking will often heal, when all other methods and remedies have failed. Flowers, music, poetry, love, sympathy, and a brotherly recognition, are all well-springs of health, and are so recognized in the following chapters.

Change of home and home surroundings, grand and inspiring scenery, gay and lively society, a soul-stirring play, or grand opera—any and all influences that change the order of thought for the better, are healing.

New thoughts are inspiring; *new methods* if equally as practical as the old, *are our choice*, because of the inspiration that ever attends new expressions. A dummy in a new dress is more attractive than in the old. A new thought presented fresh from the fountain of inspiration, accompanied by love and sympathy, may be the redeeming power to some desponding, depressed soul.

So much depends upon good health — perfect health — in this struggling, bustling world, that it may be considered the most important subject of life. "The Educator" recognizes this as a transition period. Old and faulty methods are to pass away. The dead things of the past are to be cremated. All the valuable remedies and methods of the past will grow brighter and

purser by the crucial test through which they are passing.

The writers of this volume are not ignorant of the importance that attaches to the experience and discoveries of the past, or to the extremely practical tests applied to all methods and discoveries of the present; and we most emphatically look to the future for a change that will be thorough, and in many things *revolutionary*. If the old medical systems and methods have any merit, there is a great failure in their application. Change marks the last quarter of the nineteenth century with an *indelible mark*. The crucial test is the order, and we are thankful that it reaches those who are natural and assumed leaders, alike. Those licensed M. D.s who are intent upon securing from the most of the state legislatures what are known as doctors' laws, the pretended object being to protect the innocent uneducated masses from quacks and quack remedies, but the real object, and we emphatically declare the *only* object, being to protect their pockets and secure a monopoly in administering *poisonous chemical compounds*, and immunity from the effects of those destructive remedies, are soon, very soon, to be called upon to demonstrate the superiority of their methods and remedies.

How will they be able to do this, when the test is demanded, when we know that a majority of the rank and file of the *regulars* dose their patients with patent quack nostrums, whose vileness they have so long and loudly condemned as quack? How will they be able to face the innocent people, when the facts are known that tens of thousands of their drugged patients are turned over to those same quack healers, sent to Hot

Springs, Florida and California health resorts, thereby confessing their inability, with all their pretended science of medicine, to accomplish what climate and the more simple practical methods may do, and are doing, for a vast throng of nearly drugged-to-death *innocents*? It is no uncommon thing for our medical practitioners to turn over their chronic patients to the magnetic healers — more recently to the mental healers. Thousands of invalids given up by the best medical practitioners, are healed by the new methods of recent discovery.

These facts will not be denied by any one conversant with the subject, as every community has living witnesses to the truth of our statements. Our conclusion is, that these facts point toward a better understanding of the laws of health, and more simple and practical methods of cure.

“Truth is ever aggressive. Her sword is never sheathed, and her banner never trails in the dust. If her followers falter or faint by the way, others of more courage and endurance take their places. If the captains of her hosts are false or weak or cowardly, better soldiers are promoted from the ranks, and the battle still goes on.”

CHAPTER II.

CAUSES OF DISEASE.

IT would require a very large book to set forth *all the causes* of the diseases that afflict humanity at this time, much larger than the one we are preparing; still when we look for *absolute cause*, a very small book would be quite large enough. The underlying cause of disease is, *ignorance of the laws of health, as relates to our own individual life*. Ignorance is the absolute cause of all disease and suffering that afflict humanity. There is no doubt that all disease originates in the mind; in the near future this truth will be fully recognized. When an *equilibrium of forces* is sustained between the spiritual, mental and physical organism, sickness cannot exist. Our desire in this chapter is to point out clearly the most positive and *indisputable* external causes. We have no doubt that there are more diseases contracted at night than in the day time. We sleep into sickness because we do not understand the necessity of perfect ventilation, clean, wholesome beds and rooms. Poor ventilation is one of the most frequent causes of disease.

Insufficient sleep is an insidious health-destroyer. Ambitious men and women do not duly consider the law of sleep and rest. One of the commandments names one day in seven as a day of rest. There is no doubt that this law of rest was much better understood

by the Jewish and Egyptian scholars, than by people of the present day. It was considered wise to give the earth that was cultivated, a rest every seventh year. *This is evidence of* a high order of *inspiration*, or understanding of underlying principles, that commanded the rest of the ox and ass, as well as of man. The healing of the nations will come, when humanity more fully recognize the divine law of health as taught by the inspired of all ages.

Therefore we find lack of sufficient rest an underlying cause of sickness. *All excesses are causes.*

All stimulants and narcotic poisons are among the most prolific causes. Over-eating, working, sleeping and dressing are common causes.

The disease called constipation — costive bowels — is one of the most dangerous causes. We refer the reader to chapter VI for a full exposition of this cause. Extreme selfishness, ambition, jealousy, pride, or passion are disease-producing.

Tobacco and alcoholic liquors in any and every form are poisonous and life-destroying. In all the chapters of this volume causes are made a special feature, therefore we conclude with the single request that it be carefully weighed and considered.

It is affirmed and believed, by thousands of our most independent and able investigators, east and west, that the primary cause of all our ills is *mental and not physical*. Should this come to be accepted (as we hope it may) by the great family of humanity, the teachings of the "Educator" will be just what every one must understand, in order to make the best use of mental cure.

Memory is especially affected by the bodily states.

Impairing the body impairs the memory. Children generally have good memories, unless injured by sickness and medicine. The nerves from all parts of the body center in the brain, and terminate at the base of the intellectual organs, which brings both into mutual sympathetic rapport. Therefore severe sickness often destroys the best memories, the medicines partly paralyzing the nerves and organs of hearing. We remember of reading of a person nearly smothered by charcoal burnt in his room, which nearly ruined his memory, but did no injury to his reasoning powers. "Many persons can date their forgetfulness to a severe sickness. Not that the sickness itself did this; but the *calomel*, *opiates*, *quinine*, or other *nerve-paralyzing medicines* destroyed it. *Morphine* is, especially, *nerve* and *mind-blunting*."

All the finer organs, nerves — nerve centers — are injured, and in the end paralyzed by the use of tobacco, poisonous drugs, and alcoholic liquors. Big dinners, seasoned with the fiery condiments of this age, are to many organizations nearly as destructive as drugs, alcohol, and tobacco.

Their mental and physical development is a subject of vaster importance than any discoveries that will ever be made at the North Pole. The physical growth and development, at this time, is not considered of *first* importance by our popular systems of education. This is a very grave mistake.

In all conditions and relations of life, health is of the greatest importance. No accomplishment, no position in society or business *can take the place of health*. Put health in contrast with sickness — weakness — and we all know what the decision will be. Health is always a triumph, no matter what the condition of life may be.

Our educational institutions are too much like our mills and marts of trade; they lack a recognition of the *inborn tendencies and capacities* of their pupils. To grind them all through the same mill, with the same gauge and same number of pounds of steam, is, to say the least, to grind some of them very fine. If it is true, as people are coming to believe, that children have rights; that they have the right to be *well born*, may it not be true that they have the right to childhood, and youthhood? If this is conceded, then it will naturally follow that they have the right to a perfect physical development, as a result of childhood and youthhood. This perfect physical development is not possible under our present methods of education. Confinement four to six hours in institutions of learning, under the hot house systems of education, is too great a tax and strain upon child or youth.

Taxing the vital constructive forces to solve algebraic problems, and half a dozen other equally taxing studies the same day, is one of the most destructive and barbarous (if not criminal) proceedings which has been popularized in the last half of this wonderful nineteenth century. As we review the progress that has been made in almost every department and condition of life, we can with difficulty believe that our educational institutions could have been drawn into such gross and dangerous errors as stare us in the face at every turn in life. In almost every home in the land may be found the wrecks of this false and foolish system of educating children and youth by this cramming and grinding process.

Our subject and object is health, and we cannot find in all our experiences greater obstacles to over-

come than in this direction. Until the entire system of education is revolutionized, we need not look for any less sickness, weakness and imbecility. Society will never be grandly educated until the *physical education precedes the mental*. When the physical form is fully and completely developed, then and not until then should any youth's brain be taxed with studies that in a few years make invalids of teachers who are ripe and matured, before they are qualified for the positions they occupy.

Shame upon the weakness and ignorance of our professors, principals and leading educators, that they do not move in a reform so much needed! a reform that relates to the life and health of millions of the brightest and fairest children ever born upon this planet. We supplement our thoughts upon this important subject by quoting an article from the pen of Matthew Arnold on Education, published in the *London Standard*, September, 1886, followed by other articles by eminent writers and speakers :

“MATTHEW ARNOLD ON EDUCATION.—The report from Matthew Arnold on the subject of elementary education upon the continent is of great value, because of the suggestion which it contains for a revision of the system which has grown up in England. That our mode of treating the young educationally is faulty has for a long time been admitted, nor can there be any wonder at this, since as a nation we have only devoted close attention to the subject within recent years; but the deficiencies that have become apparent are such as may be easily remedied without any violent disruption of the existing regulations. The truth is that we have been trying to force too much upon the child in early

years, to produce results without laying a sufficient groundwork, and the pecuniary benefit to the school and to the teacher has been obtained at the cost of the real instruction of the child. Payment by result, Mr. Arnold shows, is an erroneous principle on which to base the national grant in aid of education. The children do not understand what they learn, and teachers urge that they have no time in which to make explanations. This is not education at all, and it is well that public attention should be concentrated on the point, because the remedy may be easily found, and teacher and scholar be thus brought into more pleasant relations. The revised code has certainly to answer for this method of cramming instead of teaching children. Another point of infinite importance in English education is to train the teaching in all the schools into such harmony that one school may serve as a stepping-stone to another more advanced, so that those who are gifted naturally may pass from lower to higher schools, until they reach Oxford or Cambridge. The measures necessary to effect these desirable changes are so apparent and so slight there can be little doubt but that they will be quickly brought into operation."

"MODERN EDUCATION. — The absolute uselessness of much that is taught in our schools is becoming more and more apparent; especially since most of the exact knowledge taught, or that man ever has use for, is compiled in our great encyclopædias, where it can be had at a moment's notice.

"As Prentice Mulford says, in effect, the schoolboy spends years in learning what states are on the top, bottom and sides of each other, in studying the dead lan-

guages, the higher mathematics, and in lumbering up his brain with a vast amount of other useless school knowledge, and then, when he goes out into the world, he is obliged to begin at the very A B C of life's lessons, to fit him for his struggle with the world.

"Of what earthly use is it to one to crowd his mind with a knowledge of those things which he can acquire more accurately by the turning over of a leaf? If he had occasion to use facts, figures, dates, distances, historical events, etc., he would naturally refer to his encyclopædias, rather than trust to his memory.

"What, do you ask, should be taught in our public schools? We answer, first, a good practical knowledge of the English language. Then should follow a thorough training for whatever position in life the pupil is best fitted for. But in no case should physiology and hygiene be omitted. In fact, the pupil should be trained most thoroughly in these branches. He should be taught in all helpful things—in whatever is best calculated to enable him to meet and battle with the hard conditions of life.

"The dead languages and the higher mathematics may well be left to those peculiar intellects that are good for nothing else. All educational rubbish should be swept away, and we should get down to the solid work of making useful, practical men and women.

"We are well aware that this will be regarded as rank treason by the schoolmen; but it is our opinion nevertheless.

"In schools generally, and in universities also, the study of *dead languages*, and the study of *scientific technicalities*, has used up so much time and strength, and been so *utterly inappropriate* to the real demands of the

age, and so repugnant to the constitutional tendencies of most young people, that many and many a good classical scholar, and many a good mathematician has had classics and mathematics drilled into him at a university, at the expense of all other and more useful departments of knowledge, and has come out of college a confirmed invalid. Many and many a young man has been ruined at college both physically and mentally, by the cramming system and by the continual drudgery connected with the acquisition of dead languages and the higher mathematics. While there are, no doubt, certain people who enjoy those studies, finding them a delight—while those studies are peculiarly appropriate to a certain peculiar type of mind, and we gladly witness certain people engaged in them, the general curriculum of a university should not include anything other than natural, normal courses of study, adapted equally to man and woman.

“We all know that the excessive use of Greek and Latin—Latin especially—has led to innumerable errors in medical practice, and many people have been poisoned through doctors writing their prescriptions in Latin, and handing them to clerks in drug stores who do not understand the language sufficiently well to correctly compound the medicine.

“There is always a *weird air of mystery*, connected with a *Latin prescription*, which no doubt possesses a kind of cabalistic charm for those whose fanaticism carries them beyond their judgment. There are many people cured every day by imagination and by a fanciful vestment of dignity, which they throw over something very simple, and almost foolish in itself. Many cures, no doubt, have been performed by the very mys-

tery attached to the wise-looking doctor, and to the wise-looking prescription; but frequently the assumption of wisdom in the grave shakes of the head, and the formidable appearance of the spectacles, and the utterly unintelligible character of the hieroglyphics, belie the realities of the case, and in many instances lead to the most grievous mistakes in compounding prescriptions, and in practice, besides unnecessarily and dangerously alarming nervous patients and their friends.

“In a country where the *English language is spoken*, every doctor should write his *prescription in the English language*, and every simple medicine should be called by its *English name*. Every portion of the human body should have a simple, comprehensive, *English name* given it. Instead of anatomy and materia medica *burying themselves in dusty words gathered out of a well nigh effete literature, instead of science and religion clothing themselves in a dead language*, the languages spoken universally by the modern world should be adopted. In rare instances, technical terms are, of course, required.

“There is no truth better demonstrated than that children and youth are *overeducated mentally and neglected in their physical education*. If parents could once get their eyes and understandings opened, to the *real facts*, they would be alarmed. We are not writing to give undue alarm to any one, only desire to emphasize the fact that our brightest, largest-brained, and most promising scholars are being educated into their graves. This is a great and growing evil and *cause of sickness and death, found in every village and city.*”

The authors of this volume have spent years in

visiting different localities to ascertain beyond question, certain facts connected with the subject of health. We have lived for months in the famous health resorts of California, Texas, Michigan, Colorado and Tennessee, also in malarious localities; and we must bear testimony to the fact that sickness does not depend upon localities, healthy and unhealthy districts, so much as upon conditions; therefore, we pronounce health *a condition of life, and not of place*. In some of the most favorable localities we have found the most sickness and the most flagrant neglect of the common and well understood sanitary laws. In some of the malarious districts we have found the least sickness, and more perfect sanitary conditions. If the world of mankind could once wake up to an understanding that "*eternal vigilance*" is the price of health, as certain as of liberty, health would be the rule and sickness the exception. The majority of humanity act as though they had a fountain of health to draw from, as their breath. Health being a condition, and depending upon an intelligent understanding of the laws of life, we can readily see why ignorance and neglect will result in sickness. It is easy to perceive that by neglecting to obey sanitary laws, a large city would soon become a very extensive pest house. Is it not plain to be seen that absolutely perfect observance of health laws will reduce sickness to a minimum? Men and women are given reasoning faculties located at the apex of their physical structure, like a light-house set upon a hill. If we would invite this light of reason to shine out as does the sun in the heavens, we could fully realize the power and blessings that may be ours by the unfolding of our reasoning faculties to their fullest

capacity. We believe the causes would then be discovered, this *divine light* in man would *dominate* and disease disappear. Humanity cannot afford to ignore or neglect anything that will uplift and strengthen their physical, mental, or spiritual natures.

Two laws, or forces, are ever at work, viz.: *the constructive and destructive*. By neglect or indifference we may invite the destructive force to dominate our lives, and will soon note their destruction.

The law of life and health, as taught everywhere in nature is *vigilance—struggle*. The weak and careless go down, only the “fittest survive.” Light crystallizes error, as sunshine does disease germs. We recommend and use the strongest electric light on error.

HAPPY HOMES.

“ Happy homes! O, words can never
Half their depth of meaning give;
How their benediction brightens
All the world in which we live!
Golden hours like shining headlands
Jutting o’er the tide of time!
Rising o’er the wrecks of sorrow,
Crowned with majesty sublime.

Happy homes are, nine times in ten, *healthy homes*. Much, very much depends upon the harmony and happiness of the home. Inharmony is as certainly disease-producing as are poisonous gases. Inharmony in the home attacks the causes of life—the unseen forces; the poisonous gases *only* the physical and external expression of life. Harmonize the home if you would destroy one of the most prolific causes of disease, especially of nervous and highly sensitive people.

CHAPTER III.

REMEDIES.

THE most potent and powerful physical remedies are pure sunlight and sun heat. Richard A. Proctor, the eminent astronomer, writes as follows: "Men may not have known four thousand years ago, as we know now, that the sun is the very life of the earth, insomuch that not only the powers of nature, rain, wind and storm, but all the forms of *force* residing in animal and in plant, nay, the very energies which distinguish man from the lower animals, are the gift of God's almoner, the sun." Sunlight crystallizes oceans of disease-producing germs at each revolution of the earth. *Sunheat* burns up poisonous and noxious gases, as it pours out its blessings upon earth from day to day. *Sunshine* sweetens life in every form. *Sundlight* is a master painter and tinter. *Sunshine* heals disease by purifying the atmosphere, by its invigorating and uplifting influence; plants feel its life-giving power and will squeeze through crevices to reach it. *Sunshine*, like the great spirit of all life, is unselfish, and is no respecter of persons.

The sick flee to the warm, dry, sunny coast of California and are benefited. San Diego, California, is the driest, most even climate upon the extensive coast of this large state, and is building up very rapidly because of its continued sunshine, which is considered

favorable in many chronic forms of disease. Santa Barbara and Los Angeles are also sunny localities, and are the resort of thousands of invalids every year.

If it is conceded that sunlight is so valuable for invalids, may not our good housewives in the cold, damp, chilly countries of the north and east take a broad hint and invite it into their homes for the good of those *not yet sick*. We refer the readers of this volume to chapter XII for a scientific article on sunlight and heat by Dr. Babbitt.

Pure air summer and winter, day and night, is an *absolute necessity* if we desire perfect health. The first physical expression on entering this world is breathing. Without air to breathe the most perfect work of our Creator crumbles, and is soon forgotten.

How very important that we should always give our lungs pure air! In cold climates where stoves are used, as the air is heated it becomes vitiated, and great care should be taken to have a current of fresh air constantly coming into the heated rooms; no parent or teacher should neglect ventilation in any climate. The more extreme the weather the greater the necessity for giving the lungs the very best and purest air.

Thousands of people are afraid of night air; we have always wondered where this fear of night air originated. The Creator of worlds ought to be considered wise and kind enough to give us just as good night air as day air. If we breathe at all nights we must breathe night air, and if our sanitary surroundings are not what they should be, and the poisonous gases generated about our homes become offensive at night, take warning and remove the cause. Remember that a few shovelfulls of earth will disinfect—cover up the cause.

Out-houses, pig-pens, chicken-coops and sink-holes are too much neglected by the residents in villages, small cities, and in the farming districts.

The best remedy for the diseases that are the direct result of such neglect, viz.: diphtheria and typhoid fever, is to disinfect thoroughly; prevention is the remedy in all such cases. In no case do we advise closing up our sleeping-rooms, and breathing over and over the confined and poisoned air. The impure air of some portions of our large cities, where slaughtering and rendering is done, would be preferable to the air in sleeping rooms shut up as so many are night and day.

Sunshine and pure air are the best remedies for the sick, and ever will be. If the "*Corner Drug Store*" could get a *corner* on those two elements, their wealth would be untold, and the world would soon learn to appreciate what is now showered down upon us, without our asking.

Next in order comes cleanliness, which is next to "godliness"—goodness. Bathing is a duty we owe ourselves, and should be observed daily, as taught in this volume. (See chapter VII.) Order is a very important aid in healing the sick. Music is a magical remedy in many cases of melancholy, and will work wonders with the sad and depressed. Sympathy has healing on its wings, but requires both wisdom and experience in its application. Sympathy is one of the attributes of love, and love and its attributes will one day heal all nations of sin and sickness.

Water is one of the recognized remedies all over the civilized world. *Used cold, tepid, or hot*, with an understanding of what is needed, it is indispensable. The hydropathists claim it is superior to all other rem-

edies. They use it in connection with hygiene, and we doubt if any other *pathy* is as successful with all kinds of diseases. We endorse it, and adopt it in preference to any of the medical systems. Some medicine may be used in some localities, because more convenient than the simple and safer methods, which, although simple, are not generally understood, as they *may* and *ought* to be. In the majority of our prosperous cities, baths, cold, hot, and Turkish, may be had if desired, also electric and thermal baths, massage treatment, and the Swedish movement cure. We hope the readers of the "Educator" will utterly refuse to take large doses of poisonous drugs; demand simple remedies, and compel your physician to give you in plain English the name of each medicine he prescribes, and what his object is in giving it; this is your right, it is your duty as parent (husband or wife), it is good common sense, and when you know his object, you can better assist him to bring about the object desired. If your doctor is honest, and desires to do the most and best for you, he will not object to your demands.

This course will save *mistakes at the drug stores*, it will save the mistakes of *tired and worn-out doctors*, and there is not one good reason opposed to it. We give full and complete instructions upon the use of water as a remedy in chapter VII; considerable study is necessary in order to understand the best methods of using it, *but it pays*.

In a work like this, that is expected to reach all classes of English-speaking people, the writers have but one true course to pursue in choosing and recommending remedies. The condition of the people who are expected to be benefited must be first considered,

therefore we, upon general principles, where a choice may be made, choose the *eclectic* physician, if you desire a medical doctor; our next choice would be the homœopathic.

The eclectic is not limited in choice of remedies, or methods, and would not be considered a *quack* if he chose to lay on hands, or even use the mental methods of healing. The homœopath has a broader field than the allopath, therefore our second choice. The above reasons seem sufficient.

The magnetic and eclectic healers are doing a great work in healing thousands who are given up by the medical doctors. The latest but not the least important school of healers are the metaphysicians; their methods are simple and entirely unobjectionable, and we have no doubt they will soon take first position as healers; their advent has created the most intense interest in many of our large cities, and thousands have been healed.

The great interest manifested everywhere upon the subject of mental healing, healers and lessons, has induced us to incorporate into this work *twelve lessons*, given to a class of metaphysical students in the city of Boston, Mass., by the most eminent teacher on this continent. These lessons are reported, written up and corrected for this volume, and must awaken a deep interest in all who study them.

Faith-cure and prayer-cure are facts, and are sufficiently well proven to need no corroboration here; they are as well attested as is mental healing, and they belong, in our opinion, to the same class, and are only different phases from the same healing fountain.

If "thy faith hath made thee whole" eighteen hundred years ago, why not today? Yes, why not?

There are thousands of men and women healing the sick in all the great cities of America by the mental methods. Metaphysics, Christian science, mental and mind cure, are all the same, only differing a little in some details. We are thankful to be able to add the above new methods (because they are simple) to the list of remedies and methods set forth in this chapter. We believe the sick will do well to investigate all the new and simple systems brought to their notice.

In closing, let us repeat what has been written elsewhere, that remedies will not be needed if we attend to the subject of prevention: *it is far better to prevent than to be a slave to doctors and remedies.*

Back of all remedies recognized by our senses, is the *spiritual power* that works through all remedies and methods, and is the *one all-healing power of the universe.* Study to live in harmony with this all-potent power, and the earth will be redeemed from sin and sickness.

“Nature is reciprocal, and in all things is compensation. The attracted itself attracts, and the force of the one measures that of the other. Thinking increases the power to think, and doing to do. Great action greatness the actor. For every heroic deed its author is the more a hero, for every true thought the truer man or woman therein, and not in wealth, nor power, nor the applause of the multitude lies the true compensation. This law of compensation reaches the highest and purest, the deepest and subtlest emotions, each reacting and transforming the soul into similitude. Who truly loves virtue is the more virtuous for his loving.”

Before concluding we add the testimony of a very eminent French physician. Water, exercise, and diet, he calls the *three best physicians.*

All physicians give fewer drugs than formerly, and have greater faith in the curative powers of nature and good nursing. A French physician gave good advice to his medical friends. As the celebrated physician Desmoulins lay on his death-bed, he was visited by the most distinguished medical men of Paris, as well as other prominent citizens of the great metropolis. Great were the lamentations of all at the loss to be sustained by the profession in the death of one they regarded as its greatest ornament. But Desmoulins assured his brother practitioners he left behind him *three physicians* much greater than himself. Each of the doctors inquired anxiously who was sufficiently illustrious to surpass the immortal Desmoulins. With great distinctness the dying man answered: "Their names are *Water*, *Exercise* and *Diet*. Call in the services of the first freely, of the second regularly, and of the third moderately. Follow this advice, and you may be well without my aid. Living, I could do nothing without them, and dying, I shall not be missed if you make friends of these my faithful coadjutors."

CHAPTER IV.

LUNGS, STOMACH AND CIRCULATION.

THE LUNGS.

IN our experience and study of the lungs we have placed them *first in importance* in the class of (so-called) vital organs. The lungs may well be considered the most important organs of the body.

At birth they are the first called into action. The babe must breathe first and cry later. Much more depends upon their strength and power than upon any other organ. We study to avoid all technical expressions and language, and confine ourselves to plain, simple facts. We desire to teach our readers, and to make the facts so plain that their simplicity will be attractive. It will be evident to any thinking mind that our lungs must have pure air if we expect them to do their work for our physical bodies as our Creator designed. They should have perfect freedom to act; they must not be cramped or restricted by the garments we wear; we should study to protect, without repressing their action in the least; our study should always be *to increase the size and power of our lungs*. So much depends upon the lungs we will notice their importance by a few illustrations. Large, strong lungs indicate great power over disease, power to resist heat

and cold, and, with a cultivated intellect, power through the voice to hold and sway a multitude of people, power to charm savage and civilized with sweet song. The Roman senators used strong lungs, the result of care and cultivation.

A strong *will* coupled with capacious lungs, and a clear understanding of the true health relations of the vital organs, enables the possessor to control circumstances sufficient to insure a long life of health, harmony and prosperity. If the reader of the "Educator" desires health, then he or she must have good lungs, and all injurious customs, habits and excesses must be avoided. How can you have good lungs if you eat bad food? Refer to your "Anatomy and Physiology," and notice their peculiar construction. You will see they are wonderfully fine organs, very delicately made, and have to be built up of our daily food. If our food is poor, you can surely judge of the result; therefore you ought to select the best if you would have good healthy lungs.

The same rule will apply to every organ of the body. *No one need expect strong lungs who uses tobacco or strong drink. They both paralyze and tear down; burn up the fine tissue of the lungs.*

These are stubborn facts beyond dispute, and it is folly to deny or ignore them. Our surroundings must be perfect if we expect perfect health. We cannot afford to treat the lungs day and night with foul air. How many, otherwise good housewives, neglect daily, and nightly ventilation of their homes! Every room must have light, strong, pure sunlight, in every part of it to be healthy. There should never be any obstruction to the free inpouring sunshine, light and air every day.

If health and good lungs you are determined to have, open wide your shutters, roll up your curtains and give God's sunlight a free, fair chance in your homes, and the result will be good *eyes, cheerfulness, freshness and vigor.*

For directions teaching how to increase the size and power of the lungs, and to practice abdominal breathing, we refer the reader to chapter VII "Baths and Gymnastics."

THE STOMACH.

This very important vital organ designed for the reception and digestion of pure, wholesome food and water, has become the receptacle of a thousand unwholesome, injurious preparations, bought and sold as food and drink, which tax the stomach as no other organ or function of the organism could be taxed and live. We believe the most universal physical *crime* which humanity are guilty of, is against their stomachs. It would require a good-sized volume to enumerate the poisonous compounds put upon the market as foods; but these are but a drop in the bucket as compared to that vast and constantly increasing amount of poisonous chemical mixtures, manufactured to please the taste, debauch our lives, and destroy this *important vital organ.*

In classing the stomach as second in importance of all the organs of the body, we have not consulted any medical school or college. This is *our opinion*, and it may be to some of our readers a new thought. We think no one will deny the fact that this organ is *most shamefully* abused. We are fully convinced that had we the power to control the foods and drinks that are

supplied for the stomach, we could effectually annihilate disease, empty prisons and asylums, reduce poverty to a minimum, save enough every *three months* in useless, worse than useless, articles that are forced into our stomachs, to pay the expenses of our national government for years, bring order out of chaos, and harmony into thousands of inharmonious homes, and prepare the world for the dawn of a new day. Next to the lungs, the stomach is the most important organ of the physical body ; this being conceded, what is our duty to this organ? First, to supply it with clean, pure, wholesome food, sufficient to nourish all the other organs and functions of this body. Second, to supply the stomach with pure water, sufficient to aid digestion, and furnish the circulation with the electric and magnetic influences, and chemical properties ; giving power and force to the entire circulatory system, and adding beauty and grace to the "form divine" ; in short, to furnish over one-half of the bulk of the entire body, which, when reduced, is water. When this food is properly prepared, and used in suitable quantities, eaten at regular intervals, in harmony with our physical demands (depending largely upon our occupations) *health* will be the *rule*, and *disease* the *exception*. We will here consider a few of the *abuses* of the stomach, first looking within the homes of the wealthy, cultured and business circles, including the professional classes.

A large number of these independent people, so far as money is concerned, are slaves to big dinners, with a frequent indulgence in champagne and other fashionable drinks. It is these excesses and this overtaxing, coupled with habits of ease, that cause the stomach to become extremely sensitive and weak. If these same people

were compelled to work at manual labor eight or ten hours each day, they would have power to throw off the injurious effects of such pernicious habits. Women who reach the age of twenty-five years with good health, *having been educated to work, are rich*, even if they can only command the working woman's wardrobe; rich, because "health is wealth"; rich, because money cannot buy health; rich, because men of means and wisdom want such women for wives, because they make the *best* wives and mothers. Women should aspire to be noble wives and mothers, free from all hurtful customs, either of eating, drinking or dressing.

If women are to rise to a plane of life where they may command the respect to which they aspire, *they must have health*; they cannot have health until they understand life, and live the laws of health. Women, look after your own kitchens, be queens supreme of your homes, and by study, perseverance and a high moral and spiritual understanding of your obligations to the world — humanity — you will purge the earth of disease and *sin* (the latter will be an easy task when the former is accomplished). Mothers, you cannot be too deeply interested in this subject of health; your first and most important duty must be to see that your tables are provided with the right foods and drinks. Remember, mothers, bad habits of your sons and daughters (destructive habits) yes, of even your husbands, may often be traced to your tables, groaning under rich and highly seasoned foods. All this is easily controlled by the intelligent care and management of the kitchen and dining room. Our idea of homes is to make them *sanctuaries of right living*. First in importance is the home, then schools, government and church; we must

have harmonious homes (sickness is inharmony), right living and correct habits if we would uplift humanity. We will never succeed in redeeming the world from sin, sickness and crime, until we have healthy stomachs.

Men will join women in this work of health and reform in habits, when presented in its true light. Men are educated to look upon all revolutionary changes from a business standpoint, and one of the first questions raised is, Will it pay? Yes, health in the home pays. A business man does not enjoy constipation, piles, headache or indigestion, and if his wife can show him that a simple, wholesome, inexpensive diet prevents and removes those common troubles of business men (and business women as well), they will hold up both hands for the change. The necessities of life are few, the luxuries many; and while the luxuries tax us they do not always bring us the most happiness. In this plea for the stomach we mention liquors and tobacco in all their different forms, as *positively destructive*, and the use of them must be abandoned if you expect to have health. We venture to say there is not *one* healthy person in America that habitually uses either tobacco or liquors. Our readers will find good testimony to substantiate what we write in regard to these popular poisons: we refer you to chapter XXI. Among the destructive poisons prescribed by our drug-doctors, *opium* in its different forms is the most common. There are several chemical compounds as injurious which are used for the same effect, viz.: *temporary paralysis*. All these deadly poisons should be prohibited. If our legislators would turn their attention in this direction, instead of aiding to enact laws called doctors' laws, they would act more in harmony

with the spirit of the age. If we would have health we must set our faces and forces *as firm as a rock against all those narcotic poisons and all stimulating drinks going into our stomachs*. Until we do this our drug-doctors will thrive on our ignorance and imbecility.

Women who take morphine: "A gentleman came into my store yesterday," said a Boston druggist, interviewed by the *Globe* of that city, "to get a dozen of twelfth-grain morphine pills for his wife. He remarked as he handed me the little pasteboard box, that his wife thought that there was no morphine in the last dozen he obtained. I told him that such was always the complaint made by persons using morphine pills in any quantity. The fact is, that morphine is used to an alarming extent, not only in the city of Boston, but throughout the country. Men drink spirituous and malt liquors; women want morphine. The desire of females for this drug is created by physicians' prescriptions. A woman is feeling out of sorts; has aches and pains, and desires to be relieved. She sends for a physician, and the doctor, anxious to benefit the patient, writes a prescription for morphine in some form or other. The patient takes the medicine and the pain departs and she experiences a pleasant sensation.

"The result is every time she has a pain she calls the doctor, and he gives her the same kind of medicine, which the patient assured him did her so much good. Why, I know of one lady who gets a prescription for morphine three times a week, and she always alludes to her physician as the best doctor in the city. But the morphine undermines the system, and the more that is taken, the more is required. It is not an unus-

ual circumstance for ladies who move in the most fashionable circles to call on their druggist when out shopping, and get morphine in the form of pills, or have it injected in their arms. It's a terrible state of affairs, but what can be done? If a woman wants morphine she is going to have it."

The time has come when a large proportion of humanity must choose between *appetites, excesses, extreme selfishness and suffering on the one hand*, or right living, health and harmony on the other. We close this subject with a few suggestions, directing the reader to the best foods, which you will find enumerated in chapter VIII.

Our desire is to uplift the working-classes. The wealthy—the millionaires—those who live on the honest labor of others, are not the people we write for or expect to benefit; *they* can afford to support physicians and nurses by the year and die by the laws and rules of physicians and society. But the great moving, working, struggling life of humanity cannot afford to longer live in ignorance and give all their spare earnings to the support of physicians, drug stores and a hundred other schemes of modern society which are not only useless but *absolutely destructive*.

The stomach is designed for the reception *only* of food and water; its function is their digestion. It was not intended as a receptacle for poisonous medicines, which are *always injurious*.

Heartburn is caused by irritation, produced by some food only half-masticated, or some substance not digestible, and has no relation whatever to the heart. Drinking a tumbler of cold water one hour after eating gives relief; by adopting the hygienic methods of living

(see chapter VIII) the cause will be removed and the burning sensations will disappear.

Drink water slowly, holding in the mouth until the mouth is cool and a portion of the water is absorbed; by adopting this suggestion less water will be required, and the tax upon the stomach will be diminished. "Remember, the great tides of life are continually wearing away the organisms of existence. The elements of creation are not more active than the elements of destruction; where there is individual life, except it does its utmost to perfect and perpetuate itself, it will be borne away by the great tides of wind, air, storms, sunshine and devastation all around; that which gives life gives death also." "The spirit of man is the aggressive force that meets this aggression of nature, and if you do not occupy and possess the physical form by the consciousness that is yours, by pervading it in every portion, by endeavoring to possess all its powers and attributes spiritually, then the encroaching tides of physical life will gradually steal its health and strength away.

"It is not enough to know that the wages of sin is death. Reason and experience alike teach that the road to destruction lies straight through the gates of iniquity. But not everyone, therefore, refuses to go in thereat. Wisdom warns and science demonstrates that to violate is to invite retribution. Yet who of us does not himself sometimes transgress and feel, therefore, in his own person, the penalties of his wantonness?

"It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct."—*Darwin, in Botanic Garden.*

STOMACH, LIVER AND BOWELS.

“All of the organs named above are in some way accessory to the function of digestion. Let us examine, then, the process which food goes through to nourish and support animal life. First, it is taken into the mouth, and is, or should be, thoroughly mixed with the saliva by proper mastication. This saliva is an alkaline fluid. Descending the œsophagus, or canal leading to the stomach, it is precipitated into the gastric juices of the stomach, which are electrically a positive, because an acid fluid. Here, under the laws of electrical attraction, the gastric, or positive fluid takes hold in earnest in penetrating and dissolving the particles of matter already permeated by the saliva, or negative fluid. This process is further stimulated by the presence of nervous forces sent from the brain through the pneumogastric nerves, which keep up a continuous telegraphic communication between the brain and stomach. As soon as the food is digested and well saturated with the gastric fluid, it is carried into the lower stomach. Here it meets with two fluids; one, the bile, sent by the liver through the gall-bladder and its duct; and the other, the pancreatic fluids, furnished by the pancreas, or sweetbread. Now the latter, like the saliva, is strongly alkaline, or negative, and, inasmuch as that portion of the food which has been reduced to the finest pulp contains the greatest quantity of gastric fluid, a combination at once takes place between them. Then the bile is slightly alkaline, while the indigestible portions of the food are only slightly saturated with the gastric or positive fluid, consequently these very naturally coalesce under the laws

of chemical attraction. Thus we see how the nutritious matter is separated from the innutritious, or useless. Under the laws of attraction, marriages take place between inanimate as well as between animate bodies. The pancreatic fluids marry the nutritious, and the bile marries the innutritious. The former combination is sucked up by the absorbents to nourish the system, while the latter passes along down into the colon, where there is a sort of rendezvous for faecal matter. How well adapted the bile is to act as a consort must be seen when it is remembered that it is a soapy kind of fluid, well calculated to lubricate the faeces and make them pass easily through the intestines. The bile, too, gives the yellow color to the faecal discharges."

CIRCULATION OF THE BLOOD.

"To Michael Servetus is due the credit for the discovery of the circulation of the blood through the lungs, from the right to the left side of the heart. His description, complete as it was, was merely incidental to a theory on the nature of the soul, which was regarded as so heretical that by the instigation of John Calvin the illustrious discoverer was burned alive at the stake at Geneva, in the same year, 1553. A copy of the book of Servetus is preserved in the library of the French Institute. Fabricius, 1603, published the fullest and most accurate description, and demonstrated their existence to Harvey, in Padua. Turning his attention to the subject, Harvey added greatly to the few isolated facts then known by studying the exposed heart in living animals. By experiments upon fishes and serpents he proved that the heart receives the

blood from the veins, and discharges it into the arteries. He applied a ligature to the veins, which had the effect of cutting off the supply to the heart, so that it became pale and flaccid, and by removing the ligature the blood could be seen flowing into the organ. On the contrary, when the artery was ligated, the heart became distended, and continued to as long as the obstruction remained. Harvey lost his medical practice by his scientific discoveries, and declared he could not get a physician over forty years of age to believe him."

Among the many important considerations relating to health, the circulation of the blood ranks among the first. Without pure blood and a free and unobstructed circulation health is out of the question. Pure blood is the natural outcome of the best of food and water. If you would have perfect health, you must not vitiate your blood with poisonous foods or drinks; only perfect surroundings, perfect and pure habits, in eating, drinking, dressing, sleeping, thinking, avoiding all narcotics and stimulants, with strict attention to cleanliness and pure air, insure pure blood and a free circulation.

CHAPTER V.

HEART AND LIVER.

THE HEART.

DISEASES of the heart are very rare; to the general reader this statement may seem presumptuous. Let us first take a look at the heart, its office, environments and dependencies, and then judge of our statement. The heart is not a motive power; it is an organ acted upon, and dependent upon other organs; it is not the engineer or fireman, but the arm or lever that moves the machinery; therefore, it is not an organ subject to direct attacks of disease, but becomes diseased only through the disease of other organs. The heart, in health, is about the size of the fist. It is in the left side of the body, back of the center of the breast-bone, and a little inside of the left nipple. Its pains are felt in the region of the left breast, left side, under the left arm, and sometimes in the left shoulder blade.

Nineteen out of twenty of the deaths ascribed to the *heart* are caused by flagrant violations of every law of health. The easy manner of disposing of the causes is surprising, if not criminal. When a public man has dissipated and ignored every law of health for twenty years, and as a result of this gross, sensuous and often licentious dissipation, dies suddenly, his friends and

the nation are shocked, while the masses fly to their daily papers for the cause. This is easily stated, and disposed of quite as easily and quickly — “heart disease.” Much wonder is expressed that men in the prime of life should be stricken down so suddenly! wonder that our best and most prominent men drop off just when they have become qualified by age and experience to be leaders and teachers. The cause of all this terrible mortality is laid at the door of the heart. The great majority of such reports are shamefully false and criminal on the part of our medical men. — They either know better or are too ignorant to occupy the position of physician. We say false, because this heart business is simply a screen or drop curtain; criminal, because it is false and suppresses truths which would save life. If our doctors could be truthful enough to state the causes, as they see and know them (see chapter II) many would be led to abandon the dissipation that destroys *more than war or famine*. As said before, the heart may be called a dependent organ; we must breathe before the heart moves. Our digestive organs must furnish blood material for the heart and lungs to act upon, or the circulation discovered by “Harvey” would be a myth. The heart acts as it is acted upon, and will never cease to do its work well if well treated. Deranged stomach, liver, kidneys and bowels will depress the action of the heart, and a continued *overloading* of the above-named organs causes the blood to become poisoned, the result being a diseased heart. Any obstruction in breathing, as impure *air*, will affect the lungs, and through the lungs the heart. Therefore, if you would be free from heart disease, you must be free from

lung disease, blood poison, and all derangements of the vital organs. We are well and thoroughly convinced that heart disease would be practically unknown if people *could* be taught to stop the use of poisonous drugs and drinks, tobacco, high-seasoned foods, late hours and other health-destroying customs.

The heart's action is one of expelling. It is one of the strongest, most powerful, and least sensitive organs of the body; is thoroughly protected, and made up to endure much abuse before giving way; its tissues are tough and elastic, and will outlast the toughest steel, and it ceases to throb only when overpowered. It is much like the stomach as regards its powers to withstand abuse.

The heart occupies the place of the third lobe of the left lung, and its action is similar to the action of the lungs, always in sympathy with the lungs, and affected by their condition; is not diseased once in twenty times where it is said to be, and not one person in twenty dies with heart disease, that is so reported. We will inform our popular M.D.s, the gentlemen called to attend most of those cases which they designate as heart disease, that the masses want to know *the facts*; they demand to know the *cause of these sudden deaths*. We believe that people will thrive and live longer on health *truths* than on falsehoods. Therefore, we assure our readers that it is their stomachs, livers and excretory organs, worn out by bad habits of living, that cause these sudden deaths called heart disease. When people learn to treat themselves as well as they do their best domestic animals, *heart disease will be unknown*.

We purify our hearts by forgiving the sins of others. "*Manon.*"

This gay charm hath beguiled me
To the very heart of loss.

Shak.

THE LIVER.

The liver is the great sensitive organ of the body, the drain or separator, the strainer of the blood. We class it as the fourth organ in importance as to life-giving power. It might be termed the magnetic and electric organ, for it is both, and much more electric than magnetic.

It is also a much abused organ, more so than any other excepting the stomach. Think, for a moment, of the *loads* of disease-producing articles it is obliged to strain out of the blood and dispose of. It always sympathizes with the stomach, and divides its over-burdened powers as much as possible. It is like a true, loving wife, who shares as many of life's burdens with her husband as her own cares will permit.

The liver is the largest of the so-called vital organs, and is powerful; it acts like a captain, occupying a central position; it moves the living forces up and down, and in perfect health gives the organism a sensation which is both magnetic and electric.

The liver is a very important health organ; can bear much abuse and still work on; it never gives up, although buried beneath a flood of chemical compounds, prescribed by the doctors. They say "Calomel and quinine are good for the l—i—v—e—r"; that depends upon how you live. "Vinegar Bitters" and "Liver Pills" are in demand for our t—o—r—p—i—d livers; how about big dinners? Temperance men and women have t—o—r—p—i—d livers. Whisky and lager beer are said to be good for t—o—r—p—i—d livers! How about tobacco, tight lacing, overwork, late hours, and other excesses? Gluttony, in our opinion, is one of

the chief sources of torpid livers, constipation, piles, and kidney troubles. Shame on the man who talks temperance and runs after big dinners! His is a sensuous appetite, which clogs the liver more than whisky, and will kill as surely as strong drink. What, at this writing, is killing ex-President Arthur but the effects of big dinners? And he is not the only big-dinner man! O, no; there are *thousands* of them.

The trouble with our *livers* is, we do not *treat them well*. Reader, your liver is all right, so long as you live right, live as a man of sense ought to live. The fiery condiments mixed with our food, tea, coffee, tobacco, strong drink, big dinners, late hours, all excesses, must be abandoned, if you would have *good livers, good stomachs, and good health*.

TREATMENT.

As indicated in this chapter, right living is all that is required to permanently cure liver troubles, torpid livers, or diseased livers.

Hot, *very hot*, raw lemonade is the best liver remedy ever discovered — one teaspoonful of the juice of the lemon to a tumbler or coffee cup of boiling-hot water. Take early in the morning, at least a half hour before breakfast. If the liver is bad, the lemonade may be taken half an hour before each meal. A half teaspoon may be sufficient lemon for some stomachs. Fasting, and kneading of the bowels, liver and stomach is a sure cure. In all cases of torpid livers, adopt a strict hygienic diet as the best and surest method of cure.

CHAPTER VI.

CONSTIPATION AND PILES.

CONSTIPATION, or costiveness, is the cause of much physical ailment, while indeed it is one of the primal causes of disease, the mother of nameless maladies. Today among the American people a much larger proportion of women than men are afflicted in this way. The false modesty of young people in attending to the "calls of nature" are frightful sources of nervous and blood derangements.

"Children are brought up to regard the necessary attentions to the bladder and bowels as something so indelicate as to require the greatest privacy, so much so that if places constructed for such purposes are not entirely shielded from observation, a young man or a young woman will go all day, or possibly *several days* without attending to two very important functions. The results are, the blood becomes poisoned by the retention and absorption of waste matters, the nervous energies of the liver, bowels, kidneys and bladder become paralyzed, and if the victim be a female the pressure of water in the bladder in front, of the excrementitious matters of the bowels above and behind, displaces that sensitive organ, the womb, and then follow all sorts of ills to make life wretched."

A regular, copious evacuation of the bowels *daily* is of *utmost importance*. In health two or even three evac-

uations daily are admissible. An evacuation just before retiring will greatly promote sound, refreshing sleep. Many are not aware that a dry, hard evacuation, though occurring daily, is a condition of constipation.

Go at a stated time. Torpidity of the bowels cannot exist a *single day* without injury. Retained in the system, this residual matter poisons the blood, overtaxes each vital organ, thereby weakening them. "The urine becomes thick, turbid and highly colored, if not offensive. The skin emits an offensive odor, and sooner or later becomes dry and scaly. The surface from obstruction of the pores and venous capillaries, is alternately hot and cold, making the person sensitive to drafts and changes in temperature. The lungs must do double duty, and the breath is loaded with offensive exhalations. Here is the beginning of most cases of catarrh, bronchitis and phthisis. Indeed, there is no disease of the human organism which may not be traced to constipation."

The immediate *causes of constipation are a diseased liver, the use of improper food, of purgative medicines, contraction of the respiratory organs by tight lacing, or disease, weakness of the abdominal muscles, sedentary habits, and the use of stimulants, tobacco and liquor.* Over-taxing of the brain will also produce constipation.

When the *liver* is diseased, an insufficient supply of bile is given to the waste matter, whereby it is softened and lubricated; an inactive liver and obstinate constipation often compel nature to dispose of the bile and waste matters through the excretory pores of the skin. When so expelled, the effluvia of the person are very offensive, and the clothing worn next to the skin quickly discolored,

Improper food may be that which too greatly absorbs the fluids, is too astringent or concentrated in its character. We often see persons of constipated habit make a breakfast of wheat-bread toast, or a luncheon of crackers and cheese. You could hardly select any articles more conducive to constipation than these. A person in *health* would soon suffer in consequence.

One notable reason for the increase of constipation is the very prevalent use of baking-powder. In many of these preparations alum is used, which is astringent in its nature. I know ladies so sensitive that to eat a single piece of cake or a biscuit made with baking-powder, would suffice to cause a sick headache. The too free use of salt will cause a dryness of the intestinal canal. The lack of water furnished in fruits and vegetables will often prevent an easy passage through the bowels. Fried potatoes, vegetables and meats cooked brown, bread made from bolted flour, rice, sweet apples, blackberries, fresh or preserved, are all constipating. *Eat freely* of relaxing fruits. The *Medical Magazine*, in speaking of the virtues of the grape, remarks as follows: "When in health swallow only the pulp. When the bowels are costive and you wish to relax them, swallow the seeds with the pulp, ejecting the skins. When you wish to check a too relaxed state of the bowels, swallow the pulp, ejecting the seeds, also masticate the skins well, and swallow the astringent juice of them. Thus may the grape be used as a medicine, while at the same time it serves as a laxative unsurpassed by any other fruit. An adult may eat from three to four pounds a day with benefit. It is well to take them with or immediately after your regular meals." A French writer in speaking of the grape, says: "It not

only dilutes the thick blood, but sends the circulation to the surface, giving color to the pale cheek; it removes obstructions from the liver and lungs, aids digestion, brings the stomach and bowels into a healthy state, dislodges gravel and calculi from the kidneys, and confers vigor and health upon the prostrate system."

Purgative medicines greatly increase constipation. "From time immemorial it has been the custom to take pills, castor oil, salts, seidlitz powders, rhubarb, or some equally disgusting preparation to move the bowels." It is most astonishing to contemplate the fact that so many smart, learned men, physicians whose life-work was to care for the health of the body, should for so many years have overlooked nature's remedy for constipation; and today hundreds of doctors still give purgatives, not only in acute attacks of disease, but to be taken every day in mild doses, when the person is in usual health, as a preventive.

We understand *medicine to be a poison*, and when taken into the stomach is treated as an enemy by all the living forces. This action of the vital forces is termed the action of the drug. This is an error which truth has power to destroy. All chemical compounds called medicines are *dead, inert substances*, and are powerless to sustain life. A dead, lifeless chemical compound cannot act upon a living organism. It is the organism that acts upon the compound." "*The errors in dress* conducive to torpid bowels, are lack of covering to the extremities, and excess of clothing in the abdominal region, thus favoring congestion of the vital organs. Garments that are tight and improperly supported restrict respiration, infringe upon all the digestive organs and impede the circulation." *In the*

treatment of constipation the causes should be ascertained and removed if possible. Perfect regularity at stool is positively necessary to prevent and cure constipation. Kneading the bowels with the hands, pressing and manipulating them, aids in producing an evacuation. The mind fixed upon the function of expelling will materially aid, while the action of the mind in thinking of other matters or reading, greatly retards a free movement of the bowels.

To *cure* constipation you will do well to carefully consider the following directions, which are both plain and forcible.

"Go to the closet at the appointed hour, sit for a few moments, gently straining to effect a passage. The practice of forcing an evacuation by severe muscular effort is all wrong, and should never be indulged. Far better take an enema of water, if necessary.

"The practice of sitting long at stool is also to be condemned. The bowels may be made lazy in this way, and it leads to waste of time and to hemorrhoids. If not successful, go till the next day at the stated hour, if you comfortably can; then try again, and, if you do not succeed, take an enema of water sufficient to produce the desired movement. The next day repeat this effort at the given time, and so continue."

No one can enjoy vigorous health, or acquire or retain any high degree of personal beauty, without active bodily exertion. Many women, particularly those in affluence, are really suffering for want of proper exercise of their muscles. *Daily exercise* in the open air should be not only a duty but a pleasure, while it would be of incalculable assistance to the

abdominal muscles in bringing about a healthy action of the bowels.

“It is a curious and most interesting fact that children and young animals, whose desire for motion is inherent, are inclined chiefly to those exercises and those positions which necessarily affect the abdominal contents.

“It is in such exercises as *climbing, rolling, crawling, jumping, and playing* generally, that these contents are most disturbed. We are convinced that the means prescribed by nature will secure healthful development and power in these most essential parts of the body. As if to insure these healthful effects, nature has ordained that by *respiration*, as an efficient and constant means, these motions shall be secured to the alimentary canal.

“The abdominal contents may be considered as being located between two great muscular organs—the diaphragm and abdominal walls. These muscles act conjointly and *simultaneously*, and upon all the included parts, causing them to play incessantly upon each, and subjecting them to a constant and gentle pressure.”

Simple measures are often effectual: sometimes changing from the use of food made from white flour to that of graham, or the entire wheat flour, will produce a radical change. Drinking a glass of cold water, as soon as possible after rising, is efficacious many times. A glass of hot, raw lemonade, sipped as hot as can be borne, has a laxative influence upon the bowels; should be taken half an hour before eating.

Never use cathartic drugs under any circumstance;

they will increase, in the end, the very evil you wish to remedy.

One poor woman in Missouri, who had been paralyzed for six years, and sat helpless in her chair, told us that for *twenty years* she took medicine to remove constipation, and that her present condition was entirely the result of that medicine—and ignorance.

If people only would learn from the testimony of this poor woman, and hundreds of others that we might add to it, our efforts would not be in vain; they would save not only money, but precious life.

A business errand called me to a home, where I found a young mother carrying a pale, bloodless-looking child of six months in her arms. The little one was moaning piteously. I said to the mother: "Your little girl seems ill."

"No," she replied; "she is not sick; she always looks delicate."

Upon questioning her, however, I found she was so constipated that her bowels only moved once in two or three days.

"The dear little sufferer! What do you feed her?"

"Only crackers and milk, as she likes them best."

"Did you ever make oatmeal gruel for her?"

She promised to try this new diet, and when, two weeks later, I saw her, she expressed her thankfulness for my timely advice. The child's condition had entirely changed; this diet was the means of restoring the bowels to a healthy regular action. *A change of diet* is often all that is necessary to effect a permanent cure.

No one so well understands the difficulty attending

the reform of people, in that which relates to their eating, as a doctor or a health reformer. How often when advising women to give up a certain food or beverage to which they are attached, and which is a positive injury, they refuse to do so, because they are "*fond of it*"! They would "rather be *sick* than eat farinaceous foods," etc.

A fallacious opinion, very prevalent, is that what we have a craving for must be good for us. It would be much safer and wiser to assume and declare *that what we crave is the very thing that is worst for us*. If our appetites were normal, then it might do to follow the craving, but with nine-tenths of the people the appetites are abnormal.

Another course that rarely fails to cause constipation, and often suffering, is that of taking bitters to induce appetite. The wealthy and idle are most prone to resort to this. If you desire a "good appetite," take a good, long fast; work at some engrossing, elevating employment; forget yourself; think of others. You will find this a valuable recipe. *Drugs are always injurious* and unnecessary in constipation. *Enemas* are preferable to *drugs*. Provide yourself with a "fountain syringe"; a small quantity of tepid water will usually prove sufficient to remove the contents of the rectum. If a thorough evacuation is deemed expedient, follow directions found in chapter VII.

FOODS TO CHOOSE FROM.

Constipating.

Salted meats,
Salted fish,
Dried meats,
Smoked meats,

Laxative.

Wild meats,
Fresh fish,
Oysters,
Clams,

Poultry,	Rye bread,
Dried fish,	Graham bread,
Boiled milk,	Graham crackers,
Tea and coffee,	Graham gems,
Chocolate,	California breakfast gem for mush (very fine),
Cheese,	Rolled and cracked wheat,
Potatoes,	Graham griddle cakes,
Starch,	Graham mush,
Beans,	Granula,
Rice,	All fresh acid fruits, eastern, wes- tern and tropical,
Tapioca,	Dried prunes, plums, prunelles,
Sago,	Dried currants, apples, cherries,
Hot bread,	Dried peaches,
White bread,	Dried figs,
White crackers,	Dried pears,
Pastry made with fine flour and lard,	Beets, onions,
Everything made from white or bolted flour,	Spinach, celery,
Cakes,	Corn, string beans,
Custard pudding,	Cabbage, raw,
Black pepper,	Cauliflower,
Spices,	Boiled cabbage without meat,
Rich, highly seasoned soups,	Squash,
Sausage.	Green peas,
All wines and stimulating drinks,	Rhubarb,
	Tomatoes,
	Carrots, turnips.

There are other articles of food that might be added to the above, but we think the lists are sufficiently large to guide all who *desire* right living.

Hemorrhoids, or piles, may be classed as *blind piles*, *white piles*, *bleeding piles* and *caruncular piles*. "In their simplest state, they consist of varicose tumors of the anal veins, covered with a slight thickening of the mucous membrane of the rectum." They appear in the *form* of fleshy tubercles, in *color* brown or pale red, and have a solid, spongy *feeling*. After

repeated attacks of inflammation, these excrescences enlarge, assume a variety of forms, and in sitting or walking are often very painful.

Blind piles may be known when the caruncles are hard, without discharge, and very sore to the touch.

White piles are so designated because of a whitish discharge of mucus, induced by irritation.

Bleeding piles are caused by the bursting and bleeding of the vessels which form the tumors.

Caruncular piles are when warty excrescences appear about the anus.

CAUSES.

The *immediate* cause of piles is *everything that tends to irritate or overheat the anus or rectum*. Persons subject to constipation, or its opposite condition, diarrhœa, are frequently annoyed with piles, while some have them not subject to irregularity of the bowels.

Impure blood is invariably the *predisposing cause* of piles.

If the rectum or anus be irritated or heated, as it may be in many ways, no permanent difficulty results, *unless the blood* possesses humoral properties.

Dr. R. T. Trall says: "Probably more than half the adult population of the United States are sufferers, to a greater or less extent, from piles in some form. I have found, a great majority of invalids who have applied for water treatment, whatever might have been the character of their leading malady, to be also afflicted with this. Its special, and almost exclusive cause is concentrated food, inducing constipated bowels; but it is almost always greatly aggravated by the purgatives which have been given by regular and

irregular quacks, on account of the constipation. Most of the patent pills from which newspapers derive so large a revenue, and the people so many shattered constitutions, are strongly aloetic, and hence peculiarly calculated to inflame and relax the vessels of the rectum, already irritated and engorged by their hardened contents. Many frightful cases of external protrusion, or falling down of the anus, have come under my observation in the persons of habitual pill takers."

TREATMENT.

Relief may be obtained by various methods, but a *cure* depends on restoring the digestive functions to a healthy condition.

Dr. Shew says: "There is nothing in the world that will produce so great relief in piles as fasting. If the attack is severe live a whole day, or even two days, if necessary, upon pure, cold, soft water alone." We would advise fasting from three to five days at least, or until relief is obtained.

Sitz baths, frequently taken, will often afford great relief. The temperature of the water should not exceed sixty degrees, and fifty degrees is often sufficient.

Cold water enemata, often repeated, will be most valuable when the tumors are inflamed and painful. After relief is obtained, inject four to six ounces of very cold water into the rectum, every morning previous to the action of the bowels.

The diet is of first importance. To this strict attention must be paid. In the selection of food care must be taken, especially if the lower bowel is tender and irritable. The less food taken the better, and this

should be rice, graham gruel or tapioca. Milk, eggs and tomatoes should be omitted from the diet of those suffering from piles.

For more extended information upon "Hygienic Foods" see chapter VIII. *Surgical operations* are wholly unnecessary when persons are willing to follow the teachings of the "Educator," and adopt the simple measures given.

CHAPTER VII.

BATHS, GYMNASTICS AND VENTILATION.

WHY WATER IS SO VALUABLE IN TREATING DISEASE.

THE human system consists of eighty per cent, or four-fifths, of fluid matter—a sack of water, so to say—and that is one of the reasons why it is so impressible, and why it yields such admirable results to proper, prompt and thorough treatment. Liebig, the great chemist, says: “Greater organic changes transpire in the human system under six weeks of active water treatment than in three years of the ordinary action of nature.” We accept this beautiful allegory of the poet Southey in a literal sense, and indorse it. We hope you may be enabled to do likewise.

“Most blessed water ! Neither tongue can tell
The blessedness thereof, nor heart can think,
Save only him to whom it has been given
To taste of the divinest gift of heaven,
I stooped and drank at that divinest well,
Fresh from the Rock of Ages where it ran :
It had a heavenly quality to quell all pain.
I arose a renovated man
And would not now, since that relief was known,
For worlds the needful suffering have foregone.”

“So hurrah for the water ! hurrah ! hurrah !
Thou art silver and gold ; thou art ribbon and star.
Hurrah for bright water ! hurrah ! hurrah !”

BATHING.

Reasons for Bathing. — “Were human beings in all other respects to adapt themselves to the laws of their organization, and were they in all their voluntary habits in relation to eating, drinking, clothing, exercise and temperature, to conform strictly to the laws of hygiene, I do not know that there would be any *physiological necessity*, or utility in bathing at all. But as society is now constituted, the laws of life and health are transgressed in a thousand ways; and the sum total of all the physiological habits of civilized life is a condition of body characterized by deficient external circulation, capillary obstruction, and internal congestion or engorgement.

“To counteract this morbid condition no single agent or process is more effectual than bathing the whole surface of the body daily in cool or cold water. As a general rule, therefore, a daily bath should be as regularly attended to as are the daily meals.”

Methods of Bathing. — “For hygienic purposes there are various methods of bathing equally advantageous; the particular process is merely a matter of convenience. The towel or sponge bath, plunge or shower, are, in ordinary cases, equally useful. The first-named is accessible to all persons, at all times, where a coarse towel and a quart of water can be had. The others require less time and are more agreeable to persons accustomed to bathing.

“After the ablution, in whatever manner performed, the whole body should be thoroughly rubbed with a crash towel.”

Bathing in Ancient Times. — “In the early ages,

among all the leading nations of the East, bathing was one of the most flourishing institutions. The baths were celebrated for their magnificence. They often formed parts of buildings of vast extent and grandeur, termed *gymnasia*, and were large enough to accommodate several thousand persons at the same time. In these baths was centered all that was elaborate in workmanship, elegant in design, and beautiful in art. Nothing was thought too grand or magnificent for their decoration. Precious gems and metals, and the finest works of the painter and sculptor were to be found within their walls. The great hall of the bath was generally ornamented with the statues of Hercules, the god of strength, Hygeia, the goddess of health, and Æsculapius, the god of medicine."

The Object of the Ancient Bath. — "The chief and ever guiding purpose of the bath was to give health and strength to the physical system, and thus make accomplished warriors. The bath was not merely for luxury or pleasure. It bore an important part of the imperatively enjoined system of thorough training for the future. In modern times the people, during their leisure hours, patronize places of amusement; in the ancient times those hours were largely devoted to the baths and the *gymnasia*. These were very properly fostered by the national authorities, as the 'tribute money' of the people was wisely made to cover their support.

Fresh and Salt Water Bathing. — "Salt water is a stimulant to the skin, and in many cases is to be preferred for the bath. It is, however, more exhaustive to the system, and special care should be taken in its use, by invalids, that it should not be prolonged or severe. The *sea water* is found by experiment to be

milder than salt water artificially prepared, and to possess tonic properties superior to the latter."

Plunge Bathing. — "The practice of plunging head foremost into the water is not to be commended. Some of the kinds of headache attributed to bathing originate in reality from this precipitate kind of immersion. Only the strong should practice it.

Tonic Value of Sea-side Air. — "In connection with sea-side bathing there is value in another sense. In the air by the sea shore carbonic acid and gaseous impurities are almost entirely absent, while the chlorides of the sea seem to impart to the air especial tonic properties. It is bracing, not merely in sensation, but in an actual sense.

"It seems as if the lungs were enabled to take in more oxygen, and with it more of those slight stimulants which sea air contains. Under this influence the system is aroused to greater activity, and the effete products of the blood are more fully consumed. Then there is more active assimilation and construction to make up for this lawful destruction. It has been well said that this 'is the kind of blood purifier that does not need a patent and has real significance.'

Surf Bathing. — "This kind of sea bathing is a luxury to those who are strong and vigorous. An eminent physician, however, expresses the opinion that the high surf that many seek is more harmful than helpful to a majority of those who indulge in it. A low or gentle surf is to be preferred for sea bathing.

"We strongly recommend the erection of strong inclosures in the surf in such manner as to permit the free ebb and flow of the tide, and yet break the force of the surf wave. Such inclosures in time of the heavy

surf would be exceedingly serviceable to a large proportion of sea-side bathers."

Bathing In doors.—This should be frequent and thorough. The bath room should be an essential part of every dwelling. Every person should use it for "health's sake" *once a week, at least*. In many cases twice a week would be still better, and in some cases a daily bath would be useful. When taken often it should be used only for a few moments.

Benefit of a Towel Bath.—"A thorough rubbing daily, first with a coarse and then with a soft towel, immediately after the morning wash, is always healthful, provided it can be done without chilliness or exhaustion of the strength. Continue the towel exercise until the body is thoroughly dry, and until the glow of the skin becomes assured.

Temperature of Baths.—"The cold bath is a tonic, and must be used with caution by those not in perfect health. The tepid and warm bath is slightly tonic and sedative and induces sleep. It should generally be taken immediately before retiring. Hot baths are debilitating when used for any length of time. It is very rarely beneficial to take hot baths unless they are followed at once by a cold shower bath or cold wet sheet to tone down the system.

Cleanliness.—"Inasmuch as *uncleanliness* is the parent of epidemics, so is cleanliness a preventive of disease. Many do not know, while others who do overlook the fact that the skin is full of little sewers called pores through which are emptied out from the blood, *five-sevenths* of all its impurities. It must be remembered that while the intestines carry off one kind of waste matter, and the bladder and urethra

another, there are over *twenty miles* of perspiratory tubes engaged in disposing of effete matter, unless obstructed by neglect; and uncleanly accumulations on the skin are, in a measure, as injurious to the health as constipation or suppression of the urine."

"Dr. Wilson has counted 3,528 perspiratory glands in a square inch on the palm of the hand, of these minute but useful organs. When the skin is neglected these tubes or pores become literally dammed up, and if nature cannot force a passage through them, for disposing of effete matters, her next attempt is to throw them out in the form of pimples, ulcers, or boils. If this effort is not successful they remain in the circulation, poisoning the blood, and making that fluid, which should be the dispenser of health, the fountain of corruption and disease.

"Daily bathing is not indispensable to protect the outlets of these little sewers. Many people cannot bathe every day. The friction of the hand over the whole surface of the body, with an occasional bath, will answer in many cases. Comparatively few, however, are injured by an excess of soap and water, and every one who is not advised by his own symptoms or his physician not to do so, may use plenty of water without injury by employing that temperature which best promotes subsequent good feeling.

The after effect is a good monitor to govern the frequency of bathing, and to direct as to the temperature most conducive to individual health.

"But while keeping the excretory pores active, it is also necessary to see that the liver and kidneys are performing their offices, for if they are not, the active skin will become the outlet of an undue share

of the waste matters of the system, and cause odors to be emitted which are obnoxious to all who value pure air, and especially to those who have sensitive olfactories."

If men and women were careful in eating and drinking, it would be necessary that all the outlets of waste matter should be kept free from obstruction, but when excesses in eating and drinking are the rule rather than the exception, when the mouth and stomach are made receptacles of everything which tickles the palate, whether the system requires it or not, it becomes still more necessary that the various sewers which nature has provided for the emptying out of useless matter should be kept active and free from everything that obstructs the performance of their functions.

A good breath is greatly dependent upon the healthful activity of the skin, liver and kidneys. If these are all in working condition the rubbish of the system passes off freely. If they are not, it goes through a process of decomposition, and sends its odorous gases through the blood to the lungs, from which they are carried out with the vapors exhaled.

Convenient Vapor Baths.—Simple and convenient vapor baths may be easily prepared.

Place a large pan, containing boiling water, under a common wooden-seated chair. An arm-chair is preferable.

The patient divested of clothing (or as Mark Twain says, "in their complexion"), takes a seat in the chair, enveloped in a large woolen blanket or quilt. Fasten this closely about the neck. Place the feet in a foot-tub filled with hot water, adding more after a few

moments. A cold cloth should be kept upon the head, and a napkin wrung out of tepid water fastened about the neck, to prevent a rush of blood to the head.

Have ready three or four bricks and two or three pieces of brick, heated red hot. With old-fashioned tongs, or some other convenient tool, add one of these heated bricks to the water under the chair, and increase the vapor every five minutes until the perspiration pours out at every pore of the covered part of the body.

Use the pieces of brick to complete the bath, when less heat is required.

When the perspiration starts out upon the nose, just between the eyes, take the patient out. Do not keep them in after faintness or a feeling of dizziness occurs.

Immediately upon coming out apply the cold, dripping-wet sheet, and rub until the sheet and body are warm.

Let the attendant now rub vigorously with dry towels and then place the patient in a warm bed with a hot water bottle to the feet, where rest and sleep may be indulged in at one's pleasure.

These baths may be medicated with herbs as follows: Smartweed and hoarhound, catnip, spearmint and peppermint, or hops. A large handful of the herbs, or a pinch of the hops, thrown into the pan, is a sufficient quantity.

One bath will often break up a severe cold, remove congestion and pleurisy and equalize the circulation.

Time of Bath.—From fifteen to twenty-five minutes is long enough to remain in the bath, as a general rule.

Do not forget to have the room well ventilated, avoiding a draft upon the patient.

The eminent hydropathist, Dr. R. T. Trall, says of vapor baths: "In *sudden colds, coughs* from suppressed perspiration, in the incipient stage of most forms of *rheumatism*, in the first access of *simple fevers*, in *influenza*, and in *mercurial diseases*, it is more especially serviceable.

"A *Turkish or thermal bath at home*, with a simple and inexpensive apparatus, has equal value as a hygienic or therapeutic agent. Any woman with ordinary common or nurse sense can give these baths satisfactorily by observing the following directions.

"Take a chair with a wooden seat, an armed office chair preferable, place in it a piece of flannel blanket, so folded that it will fall down in front; under the chair put a coffee cup one-third filled with alcohol.

"If any other vessel is used be sure the opening is no larger than a cup, as this gives sufficient surface for the combustion of the amount of alcohol; have a foot-tub in front of the chair with warm water for the feet.

"The patient is seated in nature's raiments only, enveloped closely in woollen blankets. One of these is put over her in front and the other at the back, outside of the chair. After she is seated and covered, light the alcohol with a taper. Don't risk burning yourself by using a match.

"The subject will begin to perspire in from three to five minutes. If blood rushes to her head, giving a red face, and feeling of fullness in the brain, put a napkin round the neck, wrung from tepid water. This is better than wetting the head, and it has the advantage of not taking the "crimp" out of her hair. If she is faint or

sick at the stomach, as one may be with the first bath, or if very *bilious*, let her drink copiously of hot water, or very weak ginger tea. If the perspiration is very slow in starting, or if the heat is excessive, the surface may be bathed with a sponge dipped in cold water. Let her remain fifteen to twenty minutes or longer if necessary, to induce copious perspiration.

"She can then be bathed and rubbed sitting in the chair. If weak, or longer perspiration is desired, let her lie upon bed or couch enveloped in the blankets, where she can be bathed under cover if necessary. Let the manipulation be thorough. Squeeze, press, and pinch every muscle in the body, and spat the surface with the muscle-beater or the ends of the fingers, having the wrist free. Using the entire arm and palm of the hand makes hard work, and does not give good results. If the attendant is magnetic the fingers cause tingling like hundreds of needles. Let her lie for an hour to rest, cool and sleep.

"How readily and easily this luxury and remedial agent can be carried into every home! The apparatus required is simply a wooden-seated chair, two and a fraction woolen blankets, an old cup, a foot tub and five cent's worth of alcohol.

"This bath should be taken at least two hours after eating. If taken sooner it is nearly impossible to induce perspiration, besides interfering with digestion. For invalids, the preferable time is about ten or eleven in the forenoon."

The thermal bath is especially useful in the treatment of all diseases arising from impurity of the blood, inactivity of the skin, local inflammations, or unbalanced nervous action. It is invaluable for drug poison-

ing, scrofula, consumption, diseases of the skin, dropsy, remittent and intermittent fevers, coughs, colds, catarrh, croup, gout, rheumatism, neuralgia, diseases of the liver and kidneys, bronchitis, chronic diarrhœa.

The Turkish bath, rightly administered, is most promotive of *mental action* for days afterward by distributing the circulation, and relieving congestion.

Prof. O. S. Fowler.

Towel or Sponge Bath.—We use two crash towels, a yard long each, and prefer them to a sponge. This bath we consider a luxury, and one of the most useful and important of all the baths because it can be taken every morning in a bedroom in a hotel, or state room on a steamboat, and the two towels necessary for the washing cost but a trifle, and do not add much to one's baggage.

This bath may be taken at any time or place; would advise waiting one hour after a hearty dinner. We never dress in the morning without this bath. Five minutes can never be better employed. Teach your children to take this or some other bath every morning.

Prof. O. S. Fowler's Wet Towel Night Cap.—“Wear a wet towel on your forehead nights, all ye who would redouble your power to read, think study, write, remember, do business, or put forth any other kind of intellectual effort. Excuse this seeming egotism. Writing nights, after office-examining days, and lecturing every evening so blurred my brain about 1845-7 as to almost preclude my writing till 1867, when the clearing out of my head by copious expectoration enabled me to resume my pen. Yet I had written only about fifty pages before that old cerebral congestion and conse-

quent mental blurring returned and threatened its final disability — writing nights then as in 1846 — and accompanied by terrible mental sensations after retiring. In sheer desperation, knowing my last writing chance had come, and was about to be suspended, on retiring I folded a towel till it was about 4×6 inches, squeezed it lightly out of cold water and tied it upon my forehead, its lower edge being even with nose and ears, pressing it in snugly around my nose and upon eyes and temples, and leaving it there till morning. This took out during sleep all the congestion created by writing, and enabled me to keep on working harder and longer every month and year, * * * not only without any brain congestion, but with a clearness and force at sixty-eight never before approached. It also promotes that sound, quiet sleep of my intellectual organs which still further aids their next day's labors. * * * I could not do one-fiftieth this brain work without wearing this wet towel I now do, and with perfect ease. Let these lectures thus written show with how much force I write; and a page of this matter per hour; and my old brain always ready to pitch right in and work away like a race horse. * * * A story of work like this no other man of my age can begin to tell; yet all around me are witnesses of its truth; and on the verge of 'three score years and ten' when most men are used up.

"I say this not to boast, but to recommend my wet towel night cap. Its effects astonish me more and more from year to year. * * * Severe and continued study or writing draws blood to the forehead proportionately, which soon clogs and congests it, and blurs the mind, thereby preventing further mind action,

and destruction. Yet this wet towel takes out during sleep all this congestion induced while awake, thus: this feverish forehead heat converts this towel water into steam, which takes up this brain heat just as all steam absorbs that heat which creates it; both steam and heat passing into the towel, where the steam condenses back into water, while the liberated heat passes on through the towel and off. * * * Just see how hot your towel becomes all along its contact after ten minutes. Where has all this heat come from? Out of the head, of course. Where else could it? And it is constantly escaping through the towel. Just think how much heat this process, continued months and years, must take out of the forehead.

"Ye scholars, here is the best known means of redoubling your progress. It will enable you to study many more hours, learn much faster and remember all you learn much better than would otherwise be possible.

"Morning newspaper editors, here is a means by which you can condense and augment your night work almost illimitably, and bring your mind always to time for any amount of the hardest kind of hard work you choose to impose upon it, both without injuring your brain for future effort, and with perfect, present delight in the labor itself. Try it once and you will keep on trying it always. *Ministers*, this is your best means of keeping dozy hearers awake and wakeful ones wide awake by promoting your *own* animation and power of intellect. *Lawyers, stump speakers, legislators*, here is your best preparation for your terrific struggles which now rack your clogged brain. It will unclog and sharpen it up amazingly. *Business men*, this is your mind sharpener and means of prolonging your busi-

ness labors, besides keeping your brain in good order to enjoy your money after you have made it."

The Hip or Sitz Bath.—"The sitting bath answers the several indications of tonic and sedative. It is invaluable in weakness, irregularity, obstruction, and torpor of the lower organs of the pelvis and abdomen.

"Any common wash tub will answer for its administration. The tub may be raised a few inches, if desirable, the back higher than the front, to rest against.

"The water, as a general rule, should cover the hips and lower portion of the abdomen. It may be of any temperature, from very warm to extreme cold, according to the case, and the time of application varies from five to thirty minutes.

"The cool and cold sitting baths are far the best, and most frequently used. The time for the cool bath is from ten to fifteen minutes. A blanket should be thrown over the patient while in the bath.

"No one can judge as well as the intelligent patient about the temperature of the water and the time to remain in the bath. Good common sense should be exercised in using water, as in any other remedy."

The Foot-Bath.—"Most persons are aware of the intimate connection between the whole nervous system and the feet, manifested by the extraordinary susceptibility of the soles of the feet to external impressions, and such persons must readily appreciate the importance of this remedial appliance. The potency of mustard, onions, garlic, vinegar, ginger, pepper and other pungents applied to the feet, in a variety of aches, pains, cramps and spasms, has long been celebrated among physicians and nurses.

"The intelligent hydropath will admit the impor-

tance of the principle sympathy, upon which the employment of those articles has been based, while he will produce every desirable result of them all, with *simple water*. In affections of the head and chest it is often used in connection with the sitz bath, with which it may be advantageously alternated. To prevent or remedy habitual cold feet the cold foot bath is indispensable. Active exercise is desirable before and after the foot bath.

"Any vessel large enough to admit the feet, and water enough to cover them ankle deep will answer.

"The time is usually from ten to fifteen minutes. Persons of very feeble circulation, and who are unable to take much exercise, should use shallow foot baths for about five minutes, the water being not more than one or two inches deep.

"*Walking foot baths*, where a stream of cool water can be found with a clean bottom, is an excellent remedy for habitual cold feet, and one of the appliances for chronic headache, restlessness, sleeplessness, and also one of the most excellent and efficient strengthening processes for almost all forms of female weaknesses and obstructions.

"*The warm foot bath* is often valuable to relieve sudden attacks of headache, and soothe the nervous system when unusually irritated."

There is but very little danger in using water, hot or cold, or cool and tepid, and millions of people believe from experience and observation, that it is safer and better than any other physical remedy. Used in connection with pure air, the best foods, animal magnetism, exercise and proper rest, there are no other physical remedies that compare with it.

Dripping Wet Sheet.—A sheet of ordinary thickness, linen or coarse cotton (linen is preferred), large or small, according to size of person, to reach from head to foot, is made dripping wet.

Standing behind the person to whom it is to be applied, it is held in both hands in such a manner as to be quickly thrown around the subject. It is double in front, and should be wrapped between the legs, and then the attendants (or attendant), briskly rubs over the whole person with the hands until the sheet is warm. This may be repeated in case of fever until the body is cool and every vestige of fever is gone.

To prevent slopping, as far as possible, the person may stand in a tub of warm water. This is an active, positive, yet mild stimulant, inducing quick reaction in cases of debility.

Pouring Head Bath.—In taking this bath the person must bend the head over a tub to catch the water, or in some other convenient place, when the attendant pours a steady though moderate stream of cool or cold water over the front and top, and then sides, and lastly back of the head, rubbing the fingers through the hair until it is well wet. It is to be continued until the head is very cool—cold. In a few moments renew it in the same way several times until the head is permanently cooled and the inflammation is subdued. Be thorough, and give the sides and back of the head a full share of the water. I always place one hand on the line of the eyebrows, making a basin of my hand, as it were, to catch and retain the water on the forehead.

The water must not be poured upon the head from a height of *more* than a few inches. If a stream from

a faucet is used, do not have too much force. This running stream of water attracts and carries off heat faster than any other method, and is convenient and reliable. For colds, catarrh in the head, and any heat in the head, there is nothing to be compared with it. The nerves which control life's highest energies, viz.: those of the lungs, stomach, heart, etc., have their origin in the brain. The brain, itself the center of all motion and power, receives a quickening and tonic action, giving vital energy to the whole system.

Congestion and inflammation impair the function of the brain and nerves, and this cold application is sure to restore to the normal condition. A vast number die annually from *coma*, or stupor, who might be saved by the cold head bath. A common half-gallon pitcher is a convenient dish to use in giving this bath. This bath may be repeated until congestion and brain fever are removed. The hot foot bath may be alternated with the head bath, to great benefit to the patient, in severe cases.

We desire our readers to note the position taken by some of the "Old School" practitioners in regard to the use of water as a remedy. It is a noted fact that all the medical schools have ceased to antagonize the hydropathists, since magnetic and metaphysical healing have come to the front. All the old institutions and professions enjoy fighting all new innovations, so long as they are weak and unpopular. Strength and popularity (no matter how much error may be hidden) seem to take the wind out of the sails of the jealous old craft. Note the following from Dr. Warren's *Household Physician*:

"The singularly careful avoidance by the whole

medical faculty, for many ages, of the article of pure water as a medicinal, or rather health-imparting agent was anything but creditable to the profession. It is now admitted by all sensible men that water, cold and warm, used at proper times and to a reasonable extent has great power over several diseases, and is a powerful promoter of health. No physician, except those who are too indolent to know what is going on in the world, or too fast-locked in old prejudices to touch new things, now omits its use in many cases."

"Be broad and liberal in your judgments of your fellows. Don't judge them all by your standard, or by that of any other person. Their temptations may have been greater, and their opportunities fewer than yours."—*W. T. Nichol.*

The Wet Sheet Pack.—"This appliance is designed for acute and chronic troubles, and is excellent to reduce the heat of the body and the force of the circulation, and, as an alterative, to correct morbid and restore healthy secretions. It produces also, incidentally, a powerfully detergent or cleansing effect, and generally exerts a wonderfully sedative or soothing influence on the whole nervous system. The first sensation of cold is followed by warmth over the whole surface. This pack entirely supersedes drugging, blistering, cauterizing, and a hundred other dangerous experiments of the 'regulars.' In fevers, and all acute inflammatory disorders, it may be employed with freedom, exactly proportioned to the degree of morbid heat and force of pulse; that is, continued, with frequent changes until the temperature and circulation are reduced to the natural standard, and the

skin becomes soft and natural. Much sweating is not usually to be desired."

The Best Known Remedial Agent.—"In nearly the whole range of chronic complaints there is one prevalent morbid condition ever varying in intensity, yet consisting essentially in a deficiency of blood in the superficial and capillary vessels, and an accumulation or engorgement in the large internal vessels, with consequent congestion in some one or more of the viscera. To reverse this condition, relieve the overburdened internal organs, and supply the deficient external circulation, *the wet sheet process*, aided by the proper auxiliaries, is the best known remedial agent.

"The time for remaining 'packed' varies greatly in different cases. The average time is from thirty to sixty minutes, though in some few cases fifteen minutes is long enough, while others may remain enveloped two hours to advantage. Persons of highly nervous temperament and rapid, though feeble pulse, and those laboring under great debility with considerable irritability, should remain in the wet sheet only until the body becomes comfortably warm. Those having a more torpid circulation and phlegmatic temperament unattended with much debility, may remain a much longer time. Much of the comfort or disagreeableness of the process depends on the skill and dexterity of the attendant. There is at least as much science in applying wet cloths to the naked body as in rubbing in an ointment, or putting on a blister. A person may be wrapped up so slowly, loosely and unevenly by an awkward hand, as to find the whole affair from beginning to end exceedingly uncomfortable; or the clothing

may be so rapidly and nicely adjusted as to give the patient an hour or so of actual enjoyment.

“Spread from three to five large thick comfortables upon a smooth, even mattress; then a pair of soft flannel blankets, and, lastly, the wet sheet, lightly wrung out, so as not to drip. Two pillows are necessary for the head. The patient lying down flat on the back is quickly enveloped in the sheet, followed by the blankets and comfortables, well tucked in about the patient. A hot water bottle should be placed to the feet, and a cold cloth kept upon the head. Wrap closely about the neck and feet. For very delicate persons the sheet should at first be wrung out of tepid water. On coming out of the ‘pack,’ the dripping wet sheet or towel washing may be employed, and the patient dried with coarse towel. Moderate exercise will be beneficial after one of the packs.

“The wet sheet is not a sweating process, as is generally supposed, although patients frequently sweat, and sometimes quite copiously. It is both a cooling and heating process.

“When the object is to reduce fever or inflammation, the patient should be lightly covered. When the intention is to produce reaction and develop the external circulation, an additional quantity of blankets secures this object. As a cooling process it may be frequently repeated, until the force of the pulse and the unnatural heat are reduced to the normal standard. In chronic cases the skin gradually becomes softer, velvety, and more delicate; its structure more firm, and its functions more vigorous.”

The Enema.—“An enema is best administered by means of the syphon or fountain syringe. The patient

should lie upon the back or side. Warm water should be used when the object is to soften hard, faecal masses; a small, cool enema, when the object is to stimulate action in the lower bowel, and a large, hot enema, when it is desired to relieve inflammation. Cold enemas are useful in fevers."

Throat Compress.—A piece of soft old linen tablecloth or towel of the size required to cover the part. Wring out of cold or cool water, apply and cover with two thicknesses of flannel. The above may be used for the head, lungs, back, or any part of the body, adopting size required.

When used for severe cases of croup and diphtheria, snow or pounded ice is necessary to prevent the growth of the mucus and membrane. It is to be remembered that an ice or snow compress *must not remain in position longer than about five minutes*, and then rest five minutes alternating to permit reaction. This may be varied a little, and the time prolonged if the subject is very vigorous and robust, and even then great prudence must be observed.

Wet Girdle.—A very useful appliance when properly employed. To apply it well, a coarse towel about two and a half yards long is the most convenient. Wet two-thirds of this in cool water, wring until it will not drip, and apply it to the abdomen. Place one end at the left side and pass it across the front first, so that two thicknesses of the wet portion will cover the bowels. Wind tightly about the body, fasten the end with safety pins. Cover with flannel a little wider than the girdle and closely wrap and pin.

This is one of the best remedies for constipation, uterine troubles and all female weaknesses. The

girdle should be scalded and hung in the sun every day, also the flannel.

Cold Water Bath—Swimming.—"Healthy, robust, and active persons may take a full cold water bath or a douche bath from five to ten minutes' duration, keeping in motion by rubbing. The swimming bath may last ten or fifteen minutes, depending upon the temperature of the water. The bather should not go into water cold enough to produce a chill.

"Two to three hours must intervene between eating and bathing. Salt water bathing ought always to be followed by a thorough cleansing with fresh water."

Spinal or Back Bath.—Take a large-size wash tub, place a board across it to sit upon. Have the back bared, the front being covered by a blanket or other covering.

An attendant pours a stream of cool water over the back, but particularly on the spine from the back of the head down; this should be continued until the back is cold. If the head is feverish add the pouring head bath. Wipe dry and warm up by hand friction or coarse towel. The feet should always be immersed in a pail of hot water during all the local body baths. If the person cannot sit up to take the above treatment, it may be given in bed, placing a thick blanket under them and then cover the back from base of brain to the end of the spine. Keep cool by changing often.

These baths may be given twice a day, if the subject requires them. A daily vapor bath must be added to the above, once a day.

This treatment gives contractile energy and tone to the nerves of motion and feeling. It at once affects

the great sympathetic nerve and all its connections; also the nerves of involuntary motion.

Every internal organ of the abdomen, and all the membranes, are reached through these nerves, and through various connecting branches. The lungs and heart are also affected, in addition to the direct action on the cranial nerves, through the pouring head bath.

The spinal and pouring head bath, may last from twenty minutes to an hour. The patient and nurse may determine the time.

The brain, nerves, reproductive organs, and all the vital organs of the body are affected by this treatment.

BATHING A NECESSITY FOR THE AGED.

The aged should not give up this greatest of daily comforts because of age; they need the stimulation and exhilaration it induces. They need it to purify and stimulate the skin; they need it because of increased waste going on. Increasing age demands more care. They need it as an electric stimulus. They need it because "cleanliness is next to godliness." The aged should be good, yes, God-like. They should teach by precept and example.

Twenty-two brief hints to bathers.— In the preceding paragraphs we indicated the principles and methods which should govern the habit of bathing. We now subjoin a summary of directions to bathers which are condensed from an admirable work by Dr. R. T. Trall:

- "1. Never bathe soon after eating.
- "2. A full bath should not be taken less than three hours after a full meal.
- "3. Do not take any cold bath when in a state of chilliness or fatigue.

"4. Always have the feet comfortably warmed by fire, hot water or exercise at the time of taking any cold bath.

"5. If inclined to headache wet the head in cool water before bathing.

"6. Never drink cold water just before bathing.

"7. Do not eat soon after bathing. An hour should elapse after a full bath, and half an hour after a local bath before taking the meal.

"8. Local baths, as hip, foot, etc., may be taken an hour after a light and two hours after a full meal.

"9. Patients who are able should exercise before and after bathing.

"10. If not able to exercise and inclined to chilliness they should cover up in bed for an hour after bathing.

"11. No strong shock, by means of the shower or douche, should be made on the head.

"12. After bathing do not sit in a draught of cold air, nor allow the feet to become cold.

"13. Avoid all cold or very hot baths in all cases of great debility, local congestions or determinations of blood to particular parts; also all processes which disturb the circulation, as shower, douche or plunge baths.

"14. Great heat of body is no objection to any form or kind of bath, providing the respiration is not disturbed nor the patient in a state of fatigue.

"15. When two or more baths are administered daily the principal and coldest one should be taken in the fore part of the day.

"16. All full baths, *except the warm*, are better in the morning or forenoon than in the afternoon or evening.

"17. When baths are taken regularly every day they should be omitted occasionally, as one day in a week, or two or three days in a month.

"18. Whenever the patient feels dependent on any particular form of bath, and persists that he cannot do without it, some other should be substituted for a few days.

"19. Patients should never take a bath so cold that fatiguing exercise is necessary to 'get up reaction.' The best way is to use water of a milder temperature.

"20. Very feeble persons should have the water for all bathing purposes at nearly the neutral temperature, which is ninety degrees, varying but a few degrees above or below.

"21. Pleasurable sensations for the time are no evidence that the bath is useful. Very cold or very hot baths may be succeeded by agreeable feelings, but be very wasteful of vitality.

"22. The temperature of the bathing room should always be comfortably warmed and well ventilated. For invalids the temperature should be *seventy to eighty degrees.*"

GYMNASTIC EXERCISES.

"Nature lives by toil : beasts, birds, air, fire, the heavens and rolling worlds, all live by action : nothing lies at rest but death and ruin."

Nature has implanted in us a special organ of motion ; the object is to secure the perfect development of the body. Children must have their play spells or be sick ; this is the demand of their nature.

To be healthy we must be active, in both mind and body.

Laziness is therefore a disease, the result of an abnormal condition. Respiration, the vitalizing of the blood, the nutrition of the muscular system, the circulation of the blood, are all dependent upon active exercise.

A regular, systematic course of gymnastics will soon develop the muscles of any part of the body.

PROPER TIME.

The most favorable time for gymnastic exercises is in the morning, soon after rising. If practiced late in the evening they should be quite moderate; never take your exercises immediately before or after a meal; not sooner than *two hours after eating*. If possible, exercise in the open air or by an open window; if not convenient, have an in-door gymnasium, seeing that it is properly ventilated and kept at a low, equable temperature. Exercises should always be commenced and finished gently, and all abrupt transitions, as a general rule, avoided. They should often be varied, so as to call into use the various sets of muscles. Do not continue the exercises so as to induce great fatigue; this would be more productive of harm than good. *Avoid cooling rapidly*. If exercising has caused you to become heated, walk about slowly for a time till your pulse has become normal and blood cool. Carefully avoid currents of cold air and drinking of cold water while in a heated condition.

DRESS.

The dress should be both light and loose, so as to allow perfect freedom of motion.

EXPANDING THE CHEST.

1. Stand erect with feet together ; throw shoulders back ; breathe slowly, deeply ; *fill the lungs to their utmost capacity*. Repeat this several times each day, in the open air, or by an open window. One to five minutes' duration, stopping before you are fatigued, is sufficient at one time.

2. Stand erect, feet together, hands on the hips ; throw the arms forcibly back ; keep body firm. Inhale as you throw the arms back. Repeat the movements, avoiding fatigue.

3. Stand erect ; take a full, deep inspiration ; retain the air in the lungs as long as possible ; then let the breath go out steadily, but slowly, while you beat the chest, abdomen, back and sides with the hands. Repeat this two to five times.

4. Place the arms forward at right angles with the body ; now throw them backward several times *forcibly*. Next, bring the arms downward and backward, and strike the elbows together. (This is beneficial for those who are round-shouldered, as it expands the chest and flattens the shoulder blades. Tight lacers will find this exercise invaluable.)

5. *To strengthen back and loins*. — Extend the arms bend the body slowly from side to side ; remember to keep the knees stiff. Continue five minutes.

6. Place the hands on the hips, with knees stiff. Bend first backward, then forward, repeating this movement four to ten times.

7. Sit upright ; back unsupported ; feet firm upon the floor ; hands clasped and resting on the crown of the head. Turn or twist the body from side to side

alternately. This may be repeated twenty times, depending on the strength of the person. By accelerating the movement the circulation becomes excited, respiration is increased, as well as bodily heat and perspiration.

8. Stand erect; place hands on hips; turn or twist the body in a rotary motion, varying from slowness to some rapidity.

Exercises 5, 6, 7 and 8 are especially adapted to women having uterine "weaknesses."

9. Recline on the back on a spring bed; flex the knees, inflate the lungs; move hips up and down with the springs twenty to thirty times. This can be performed by even quite a weak person, and is beneficial to the strongest. Brings into action moderately a great variety of muscles.

10. "Flex the knees and elevate the hips, resting the body on shoulders and feet. Move slowly up and down ten times. Hold to count ten, and then rest to count the same. Lungs with this had better be inflated. No exercise is more valuable for developing deep breathing. Sick and well would be benefited by taking this exercise morning and night.

Women who have long suffered from uterine affections, and are desirous of obtaining full directions for self-treatment, should send for Dr. George H. Taylor's excellent work, "Health for Women"; price, fifty cents.

SAWING WOOD EXERCISE.

This is an amusing, but practical exercise, for those having colds in the head, catarrh and imperfect circulation.

A person of delicate organization, with a large brain, should at first exercise very moderately. In taking the exercise, one in an adjoining room would judge from the sound accompanying the motion, that their neighbor was actually sawing wood. The reason is obvious.

DIRECTIONS.

Place your left foot on the upper round of a chair; close the mouth; clench the fists, and imitate the motions of the wood-sawyer. You will now discover, in forcing the breath through the nostrils, the reason for thus naming this exercise. Enter heartily into this without repression. Continue from three to five minutes, until a warmth and glow is produced, permeating the entire body. This exercise may be repeated three or four times each day with benefit when the case is severe.

11. "Kneel on a cushion; knees far apart; stretch arms upward, parallel with each other, by the side of head; bend trunk slowly backward as far as possible; remain to count four; return forward as far as possible, keeping knees and feet firm. This is one of the best exercises for strengthening the muscles of the back and pelvis.

12. "Same position, hand clasped on top of head; move the body from side to side slowly; count four with each movement, and then rest. In the same position twist the body from right to left."

Massage, or a thorough manipulation of all the muscles, with a systematic kneading of the entire body.

Especially useful in general debility, in cases of impoverished blood, and in chronic uterine diseases.

In chronic constipation massage is most effectual.

Knead the bowels as you would knead dough.

“Make the movements tend in the direction of the large intestine, beginning at the lower right side of the abdomen and extending upward to the ribs, across to the opposite side, thence down to a corresponding point upon the left side.

A little practice soon rewards with proficiency.

Enter into this with spirit, and thoroughly manipulate, squeeze, press and pinch every muscle in the body, and spat the surface with the “muscle beater,” or ends of the fingers, having the wrist free.

Do not make hard work by using the arm and palm of the hand.

If the operator is magnetic the patient's flesh will tingle, while good results follow. In “massage” and “Swedish movement cures” the “muscle beater” is often used as a substitute for the hand. “This little instrument consists of three rubber tubes fastened together toward the handle.” It is both useful and inexpensive, and does away with the help of an assistant.

To promote soft and elastic skin, the activity of the blood vessels, etc., use the “muscle beater,” if the magnetic hand of an attendant cannot be secured.

Vaginal Injections.—These may be taken hot or tepid by the use of the “fountain syringe.”

Hang it three or four feet above the patient. To receive full benefit she should assume a horizontal position, with hips elevated.

Introduce the tube as far as possible, and direct the stream *behind* the neck of the womb.

From two to four gallons of water should be used.

The temperature in ordinary cases may range from 100° to 105° F. By means of a rubber cloth, and one's own ingenuity, injections can be easily given, and the patient at the same time enjoy a rest of fifteen to twenty minutes.

Ventilation.—Air is the first necessity of existence. It must be pure to meet the requirements of the human system.

At all times an ample supply is requisite, but especially so at night in the sleeping room.

As our dwellings are now constructed, the only feasible and convenient method for ventilation is by lowering the top sash and raising the lower sash of our windows, until they meet in the middle of the window frame.

The fresh air is admitted from below, while the heated, vitiated, respired air passes over the top sash. Sleeping rooms and family sitting rooms should always have a sunny exposure, and if you are afraid of curtains and carpets being faded take them out of the way, but have the sunlight and air. Reckless, indifferent, ignorant people permit fermenting filth about kitchen drains and doors, under pig pens and in neglected privies; and wherever these disease-breeders exist sickness is inevitable.

Ashes, lime or soil are good deodorizers, and to a limited extent disinfectants for those unnecessary nuisances about any home in country, village or city; therefore, if you would have pure air remove, cover up, or burn up all offensive surroundings.

Sleeping.—Strict attention must be given to secure a free circulation of air in all sleeping rooms at night. It is not enough to have an open door with the

windows shut, because a window may be open in the hall or somewhere else about the house. There must be an admission of fresh air into the bed room, and an escape for the air which has been rendered impure and heated, otherwise it becomes stagnant, poisonous, destructive.

Attend to this all-important subject of ventilation, if you would have good health.

“Every sleeping apartment should have a fire place with an open chimney, and in cold weather it is well if the grate contains a small fire, enough to create a current and carry the vitiated air out of the room. In such cases, however, it is necessary to see that the air drawn into the room comes in from the outside of the house. Summer or winter it is well to have a free ingress for pure air.

“The aim must be to purify the air without causing a great fall of temperature.

“To accomplish this the windows may be drawn down a few inches from the top, and raised half as much at the bottom.”

Fresh air in sick rooms is all-important and must not be overlooked.

How to Remove the Foul Air from Churches.—The best time is immediately after the congregation has departed. Open wide the doors and windows, and let them be open a short time. The same rule will serve the same purpose in all halls, theaters, lodge rooms, etc., etc. It would improve the air of all public, as well as private rooms to let in the sunlight and heat, at least once a week.

The sun's rays crystallize disease germs that breed in darkened halls and rooms, and are thus destroyed.

Some are afraid of night air. Florence Nightingale replies to this objection by asking, "What can we breathe at night except night air?" Her rule is to keep the air *within* as pure as that *without* the house.

Fire a Purifier.—Burn all the waste garbage about your home. In cool and cold countries this is the best and surest way to be rid of disease-producing accumulations. Burn up the rubbish, the unpleasant letters, in fact all unpleasant influences that *will burn*.

CHAPTER VIII.

HYGIENIC FOODS.

WE cannot overestimate the importance of a proper attention to diet. Health and character depend greatly upon the quality and kind of food we eat and what we drink. Animal food is always inflammatory.

Inasmuch as flesh is dead substance, it irritates, stimulates and creates thirst and unnatural hunger. One author says: "Two thirds of the diseases prevalent are curable by abstinence from food of animal origin, and by a temperate use of sun-cooked vegetables, grains and fruits."

Dr. Radcliff used to say: "If we could solve the problem of diet it would amount to the rediscovery of Paradise." "The saliva of the human stomach does not digest flesh, but in combination with the heat of the body they promote decay; a process that causes heart-burn, eructations and impure breath." "All true foods, as grains and fruits, exert a quieting, cooling influence upon the body." Pork always, and in every shape and form, is unfit for human food. All pork is subject to disease, and especially when fat. "Scrofula is its own 'especial,' which it divides with a considerable number of the human family."

The use of pork is one of the most common causes of blood impurities. No doubt all things were created

for some wise purpose, but in our opinion pork was never made to eat. An anecdote is related of Dr. Adam Clarke — who had a strong aversion to pork — that upon one occasion, when called upon to say grace at dinner, where the principal dish was roast pig, he said: “O, Lord! if thou canst *bless* under the gospel what thou didst *curse* under the law, bless this pig.” It has been asserted that the tape worm only troubles those who eat pork, while experiments made with great professional care and minuteness of detail upon a condemned criminal, establish the fact beyond contradiction, that an exclusively pork diet will produce tape worm.

An old-time friend and farmer has always ridiculed our views upon this subject, and proudly asserted: “My pork barrel is never empty, and my health, and that of my family, excellent.” Today, however, he is suffering from a cancer, which we attribute wholly to the use of pork and tobacco. We are often consulted by these very farmers, who say: “I am not *sick*, doctor, but I am plagued with salt rheum.” Another writes: “I am the picture of health, and my neighbors would laugh at me if they knew I was consulting a doctor, but I am troubled with catarrh.”

GRAINS, NUTS AND FRUITS.

Those who value health, life itself, should never, never touch pork. “Pork has a most unfavorable influence upon the feelings of those who habitually use it as their standard meat. As disease is so prevalent under the existing ordinary eating, drinking and other habits of our day, is it not reasonable and logical that a change must be made in them in striving for health?”

Eating of animal food was adopted as necessary to guard against famine.

WHAT SHALL WE EAT?

Grains, nuts, and fruits are the natural food of man. To these we add bread made with unbolted wheat flour — known as Graham flour — which is the *grand staple*, because wheat contains all the elements necessary to a perfect nutrition. It furnishes all the needs of the body, in the brain and nerve tissues, cartilage, bone, the enamel of the teeth, blood, etc.

Fine flour of the entire wheat, Franklin Mill Co., Lockport, N. Y., is “one of the noblest additions to the food of the world.”

Dr. Ephraim Cutter, of Harvard, says, “The gluten of cereal foods is their nitrogenized element, the element on which depends their life-sustaining value, and this element is, in the white and *foolishly fashionable flour*, almost entirely removed; while the starch, the inferior element, is left behind, and constitutes the entire bulk and inferior nutriment of such flours.

GLUTEN LIFE-GIVING.

To use flour, in which the gluten (in the bran) has been removed is *almost criminal*. That it is foolish and needless, needs no further demonstration. In sickness, and in the sickness of infants especially, starch is highly injurious, while gluten is life-giving and restorative.” The bakers’ white bread, which is the staple food of multitudes is deprived of the finest elements of wheat, and tends to constipation. The simple rule of health, regarding diet is to “follow nature.” In man’s structure he closely resembles the fruit-eating animals: he

has hands for plucking fruits, front teeth for biting them, back teeth for mashing them, a stomach and very long intestinal canal for digesting them. "The tastes and the general habits of mankind show that fruits and the seeds of plants are his natural food."

Do not let us ask what variations are possible, but *what kinds of food, are most natural*, and as a result, most healthful. Let us not forget that as we depart from what is *natural*, we also depart from what is *healthful*.

"Man is at his best when he eats the food best adapted for his nourishment. Just as he departs from that, he drifts away from the standard of health. Every variation brings with it some derangement or disorder of life. Unnatural food is difficult of digestion and he has dyspepsia. Then come inflammations and congestions. The bowels are disordered with constipation or overaction. The effort to free the system from too great a quantity of food, or some irritating quality it contains produces fevers. Coarse and fatty animal food disturbs the liver and kidneys. The skin cannot throw off the superfluous matter. Riotous eaters of flesh have gout, and are liable to apoplexy. The impure blood made of unnatural and often diseased food produces scurvy, scrofula, tubercular disease, consumption, leprosy, cancer — in a word, there is not one of the diseases that afflict and destroy humanity which may not be produced by an unnatural diet. It is what we take into our bodies, the unwholesome air we breathe (thick enough to cut with a knife often in sleeping apartments), the improper food we eat, the foul water or stimulating beverages we drink that fill our systems with disease, blunt our intellects, inflame

our passions and hasten us on to premature graves. The Turks live on dry bread and figs or grapes, and are brave and strong. In India where they are the finest physically upon the earth, little or no flesh is used. For centuries millions of the finest races in India have entirely abstained from flesh as food for man. Jules Vireg estimates that four-tenths of the human race subsist exclusively on a vegetable diet.

The strongest peasants in Europe live almost entirely on a diet of rye bread, pea soup and vegetables. The peasants of Sweden, noble specimens of health, strength and endurance, live only on rye-bread, oat-meal-porridge, and pea-soup.

We quote from one who believes that we should eat only "sun-cooked food." "One day a farmer saw me eating raw wheat and apples. He eyed me with astonishment, incredulity and merriment, when I told him I was eating my dinner. 'Suppose you take this wheat, cook it and sow it, what will you get?' 'Nothing.' 'Why not?' 'Because the life is gone.'

"Ah! it is just that *life* I want, hence I eat the wheat raw. The absence of vitality in cooked vegetable food causes over-eating, sluggishness and drowsiness; the presence of it in uncooked, causes temperance, activity of mind, exhilaration, vigor and elasticity. Therefore, let mother nature's cooking suffice."

In eating the flesh of animals, we claim that we are getting vegetables second-hand, and contaminated more or less by the diseases with which they are affected. "Next to fruits and grains, milk and eggs are types of perfect food, because being formed of blood, they readily make blood, and hold all it contains of matter to build up the body."

WONDERS OF DIET.

“The Roman soldier who built such wonderful roads, and carried such a weight of armor and luggage as would crush the average farm hand, lived on coarse brown bread and sour wine. They were temperate in diet, regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only his black bread, onions and watermelons. The Smyrna porter eats only a little fruit and some olives. He eats no beef, pork or mutton, yet he walks off with his load of eight hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. The fastest and longest-winded horse is not the biggest eater. Moderation in diet seems to be the prerequisite for endurance.”

Fearing that we have not “fully persuaded” some of our readers to “turn over a new leaf” in their selection of food, let us ask if you really think a bit of bacon or ham will improve the morning repast.

What is a bit of bacon? The dead body of a hog—a very filthy animal, shut up in a nasty pen and fattened on garbage; please inquire how many hogs are fed.

Better listen to unpleasant truths now than have disease hereafter. The reason you relish bacon is because of its salty taste. A pinch of salt and a little butter or oil would satisfy your palate quite as well.

A pound of wheat has more nutriment than four pounds of beef or mutton. That is the simple, scientific fact. *Bread*, unleavened, and made of wheat is un-

questionably the best bread. Bread made of Indian meal is also excellent. "*Pastry* is an abomination," so say the majority of dietetical writers. *Pies*, properly made, are very good and wholesome. Excellent pie-crust is made of graham or entire wheat flour, and sweet cream. In the absence of cream use sour milk and super-carbonate of soda; any acid fruit may be used for filling. Pies made of fine flour, lard, butter, or meat drippings, are better adapted to kill than to nourish. *Peas* and *beans* are very wholesome. *Green corn*, boiled, is frequently condemned; we see no reason for it, except that too much salt and butter is consumed with it.

"*Onions* purify the blood better than any drug." People of sedentary habits, especially, should eat freely of them if they want sweet breath. Onions are a good sweetener of the breath. Dyspeptics should eat sparingly of them at first, as they are somewhat difficult to digest.

Succotash of green corn and string beans is delicious and wholesome, seasoned with milk or cream. Use very little salt.

Rice is a good food, but too nutritious to be eaten alone. Should be eaten with potatoes or other vegetables, or fruit. Do not stir in cooking. This prevents mashing the kernels and making it pasty.

Salt cooked in vegetables or grains, toughens them.

Potatoes, boiled in their "jackets," is considered the best method of cooking; roasting in the ashes and baking, the next best. When boiled, take out of the water as soon as done, and steam five minutes. Cold, boiled potatoes, cut into slices and slightly browned on a soapstone griddle—which requires no greasing—are

especially relished by dyspeptics. If you have no soap-stone griddle, use olive oil for greasing; it is much better than butter or lard. Good olive oil may be used for shortening if cream cannot be had, and for oiling bread and cake pans.

Coffee and Tea.—Dr. O'Leary says: "Coffee seems to affect the liver more than the heart. * * * Tea constipates in most, while coffee relaxes; tea irritates, while it excites the nerves, coffee the heart. Many, very many, have told me that they have had to give up coffee because of its action on the heart. In certain forms of disease of that organ it is especially pernicious. A second cup of coffee would very generally cause De Witt Clinton to faint. He died of heart disease after indulging in an extra cup. It tends to cloud the skin, and make the complexion sallow. In many it causes indigestion and waterbrash, while others think it promotes digestion with them. I know of thoughtful people who, while very fond of it, never indulge, for they know it does little good and much harm. Still, when water is bad, one might better use a little weak coffee and tea, for in boiling the water becomes less harmful." If one accustomed to drink strong tea gives it up suddenly, the result is very serious depression, uneasiness and violent headache. A pleasant beverage can be made from the roasted seeds of wheat, oats or barley—equal to crust coffee, made by steeping toasted bits of bread crust in hot water.

Chocolate, cocoa and broma are all oily, heavy and indigestible.

Animal Food.—As stated in another part of this work, we decidedly object to pork, bacon, lard, sausage, etc., all very young or very old animals, to mince pies,

and all fried dishes, whether of meat or eggs, and to rich gravies and seasonings.

Beefsteak.—Sirloin is the very best food to be obtained from domestic animals.

Mutton chops we prefer next. *Boiled mutton* is good, the leg being preferable.

Slightly corned beef is admissible. A lean piece of "round" is best. "Boiled dinners" are "an invention of the Satan of cooks."

Roast Beef is good. Select the sirloin piece.

Beef hash, made by chopping cold corned beef or beefsteak fine, and warming it up with three or four times the quantity of cold boiled potatoes and water, is admissible. Use no butter or grease.

Deer, hare and rabbit are as healthful as any domestic animals.

Whitefish, blackfish, trout, halibut, cod and perch are among the best fish. Remove the skin before cooking, and they are much more delicate and digestible.

Chickens and turkeys are much to be preferred to geese and ducks.

Eggs.—Are among the most nutritious articles of diet. An egg is a complete food in itself. Should never be fried or boiled, but immersed in boiling water, and set back for a short time,—ten minutes—when it is cooked well enough for a queen.

Milk.—Should be used in moderation by invalids; do not use it at the evening meal; it often irritates the kidneys, and produces restless sleep, with fever, and unpleasant taste in the mouth. Boiled milk is grateful to dyspeptics, but constipating.

"Exercise is the rule of food"; in other words, if a man exercise his muscles largely, he should consume

largely of muscle-forming food ; if he work his brain continually, he must satisfy the cravings of his system with brain-food. Avoid too great concentration, improper combinations, excessive quantity and poor quality of food. Partake of but few articles at a single meal. No rule can be specified, applicable for all invalids. Eat enough to satisfy the demands of actual hunger. Do not eat so as to produce a feeling of fullness weariness, oppression and dullness of both mind and body.

If you are an "invalid," above all things do not become a monomaniac on the subject of diet.

It is infinitely less hurtful to eat too much, or too little, than to be always worrying for fear an error has been, or will be committed. The mind should not be continually directed to the stomach, on the watch for some new or old symptom.

We give you in this connection several divisions of diet :

Some one of them will meet the wants of well people ; also the wants of all classes of "invalids."

FULL MIXED DIET.

Bread, mush, butter, cream, milk, potatoes, with some kind of fruit, for breakfast and supper ; bread, vegetables, fruits, plain pudding or pie, adding either flesh, fish, fowl or eggs, for dinner.

This will be found suitable for persons in health having no derangement of the digestive organs.

FULL VEGETABLE DIET.

Same as "mixed diet," omitting the *flesh, fish, fowl* and *eggs*. Milk, cream and butter we do not term *animal food*.

This diet will be found preferable in diseases attended with inflammation or irritability of the nervous system; in gout, rheumatism and incipient pulmonary diseases; in scrofula, scurvy and neuralgia; in nearly all the ordinary ailments peculiar to women.

STRICT DIET.

Bread, mush, milk, sweet cream, potatoes, grapes or apples, or their equivalent, for each meal. Suitable for those with a dyspeptic condition of the digestive organs; especially adapted for "liver complaint" and the affections resulting therefrom; peculiarly appropriate for all forms of skin diseases; cannot be dispensed with in chronic catarrh, ulcerations of the throat, bronchitis and laryngitis,

ABSTEMIOUS DIET.

Same as "strict diet," differing only in the quality of food used.

This is the "hunger cure." Adapted to glandular enlargements, protracted cases of chill fever, fever and ague accompanied by enlarged livers and spleens. In malignant tumors and ulcers and foul skin diseases it should be rigidly enforced; excellent for blind or bleeding piles.

For prolapsus or other displacements, it aids greatly in bringing about a perfect cure.

DRY DIET.

Crusts of bread, roast potatoes, graham crackers and uncooked apples are helpful in promoting healthful secretions. Solid food which requires slow, thorough mastication, distends the stomach gradually, and pro-

motes the most perfect digestion. Dyspeptics, you who are troubled with excessive flatulency, water-brash, etc., try this; a short trial is usually sufficient, although you may choose to continue it for a lifetime.

WATERY DIET.

Milk, grapes, parsnips and potatoes are an example of a watery diet. Useful in cleansing the body of drugs, minerals, alkaline or other impurities; is adapted to gravel, biliary obstructions attended with gall stones, and those forms of gout and rheumatism in which chalky deposits are formed in and around the joints. Excellent in fullness of blood and corpulence.

FEVER DIET.

Toast water, barley water, lemonade or pure water are admissible because harmless. Fevers are best managed by starving until their violence is abated. Indian or wheat meal gruel may be given to act upon the bowels or to satisfy the stomach.

“Good cheer is friendly to health.” A generous diet promotes vitality and capability of action. *High living* is not always *good living*. Let all your dishes be nutritious, but plain and wholesome.

HYGIENIC FOODS.

Cereals.—Every table should be abundantly supplied with cereals. Provide yourself with a double kettle as it is indispensable. Do not soak grains over night. All cereals, even rice, should be thrown at first into boiling water. Do not stir while cooking, as this breaks the grains and makes them pasty.

Rice Griddle Cakes.—One cup of flour, one cup of

sweet milk, two eggs and two cups of boiled rice. Bake slowly.

Rice.—Japanese method. Only enough water is poured on the rice to prevent burning. Cover tightly and set over a moderate fire until nearly done. Remove cover to allow moisture to escape. The rice turns out a mass of snow-white separate kernels, each burst open like a mealy potato.—*Hygienic Cookery*. I prefer to cover tightly and steam.

Granula.—Take equal parts of graham flour, fine oatmeal and cornmeal. Mix to a batter thick enough to cling to the spoon. Bake in thin cakes in a quick oven. When baked break into pieces and dry out thoroughly in a slow oven until crisp. Then roll with the rolling pin into fine crumbs. Delicious, eaten in milk. Many families prepare it from their cold gems, bread and corn bread, thus finding an economical use for “dry bread.”—*Dr. Stockham*.

Apple Cream.—“Stew apples, leaving quarters whole. Skim them into a glass dish and whip with an egg beater one cup of cream and one cup of sugar; pour over the apples. When cold it makes a delicious dessert.”

Hot Milk.—“Take nine parts of milk and one part of water, and heat to 110 degrees F. in a milk boiler. Sipping this slowly, the saliva combines with the milk, and this, with the added water, will prevent coagulation in the stomach, hence will be taken up at once by the absorbents. This is valuable food in morning sickness of pregnancy and for nursing women. Is also good in low fevers and nervous dyspepsia.” *The Medical Record*, speaking of hot milk as a beverage, says: “Milk heated to much above 100 degrees F. loses for

the time a degree of its sweetness and its density. No one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its having been rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue, will find in this simple draught an equivalent that shall be abundantly satisfying, and far more enduring in its effects."

HEALTH FOODS.

Graham Mush.—Stir graham flour slowly into boiling water until it becomes quite thick. Stir it constantly for ten minutes, when it is ready for the table. To be eaten with cream and sugar.

Oatmeal and Graham Gems.—Mix equal parts of fine Irish oatmeal into a thick batter with equal parts of milk and water; fill hot gem pans, and bake with a brisk heat. Very sweet and tender.—*Dr. Hollbrook.*

Graham Gems.—Take three cups of entire wheat flour, or graham made from white wheat, two cups of cold water, half cup of milk; omit salt. Heat gem pans very hot on the top of the stove; fill them even full with the batter; place on the grate of a very hot oven; let them remain ten minutes; then bake thirty minutes on the bottom of the oven. The "acorn" gem pans are essential. These are small, round, deep iron pans. Notice: Three things are necessary for good gems—the best white wheat flour, very hot pans

and oven, and the "acorn" gem pans. No beating is required. These conditions observed, the gems will be as light as sponge cake. They can be eaten warm or cold, but are best heated over in a quick oven. They make excellent toast and puddings.—*Dr. Stockham.*

Pork and Beans.—A Favorite New England Dish. The pork, using in its place a side piece of beef; two pounds are enough for a quart of beans; salt moderately; some sugar is an improvement. One can eat heartily, and feel no unpleasant effects.

Apple Snow.—Take ripe, sweet apples and bake; core and remove the skins; when cool beat with a fork smooth and fine; add half cup of sugar, and the white of one egg; serve with custard.—*Mrs. C.*

Tomatoes with Corn.—Cook the tomatoes half an hour; then add one-third as much green corn, cut from the ear; stew slowly for a half an hour, stirring occasionally.—*Hygienic Cookery.*

Eureka Sponge Cake.—Four eggs beaten with one and a half cups of sugar; two cups of sifted flour; baking powder and lemon extract, each one teaspoon; beat thoroughly together, and add three-fourths cup of boiling water; is very thin, but makes a delicious and wholesome cake. Is good made from white or graham flour. Makes a nice layer cake by baking it in jelly tins.—*Dr. Stockham.*

Graham Fruit Roll.—To two and a half cups sifted graham flour add three cups sifted white flour; mix with two cups sweet cream; one teaspoon soda, and two of cream-tartar; roll the dough into two oblong sheets about a quarter of an inch thick; put layers of fruit between and on them, using one cup each of chopped raisins and dried currants; roll closely, pinch-

ing the ends firmly together to secure the fruit; bake in a moderate oven one hour.—*Hygienic Cookery*.

Nutrina, or Bran Jelly.—1st. Go to the mill yourself and watch the miller that he gives you clean wheat bran.

2d. Have a kettle of boiling soft water on the stove. Sift in with one hand, stirring briskly all the while with a paddle or wooden spoon held in the other until the mass is about the consistency of a thick gruel. Let this boil slowly two hours. Place a sieve over the top of a pan and pour this gruel in to drain. When well drained place the pan on the stove and allow it to come to a boil.

Mix with cold water a spoonful or so of sifted graham flour, enough to bring the boiling gruel to about the consistency of a smooth gravy or thick gruel.

Dip into molds — coffee cups are nice for this — and allow to become cold, when, if right, it will be a trembling, delicate jelly.

Perhaps it will be necessary to experiment a little, as the first trial may not be entirely successful, but depend upon it, the outcome is well worth painstaking.

Nutrina accompanied with various sauces makes a welcome dessert. People who use milk or cream would like nutrina with a cream sauce. Nutrina cannot be too highly recommended, for it suits so wide a range of conditions.—*Dr. M. Augusta Fairchild*.

Nutrina is excellent for nursing mothers, and children when first weaned.

Strawberry Shortcake.—Bake a shortcake in three thin layers. Then put strawberries between, having them mashed and sweetened, and on the top layer and all about the side of a dish put your finest large berries. This needs no sauce.

We also make a simple pudding, which is well cooked cracked wheat with the whole berries stirred in when done and put in molds. To be eaten cold. Rice and corn mushes may be treated in the same way.

But best of all is strawberries and plain unleavened bread. This excels in wholesomeness and really in gustatory delight all the ways that man has invented to punish strawberries.—*Dr. Fairchild.*

The shortcake is best and most wholesome made of cream and graham or entire wheat flour.

Pie for Dyspeptics.—Four tablespoons of oatmeal, one pint of water; let stand for a few hours, or till the meal is swelled. Then add two large apples pared and spiced, a little salt, one cup of sugar, one tablespoon flour. Mix all well together and bake in a buttered dish. Makes a most delicious pie, which can be eaten with safety by the sick or well.—*Dr. Holbrook.*

Apple Pie Cake.—Of flour of the entire wheat and cold water make a batter soft enough to level itself. If shortening is desired use sweet cream. Fill a deep pie platter a third full of the batter; sprinkle over a little sugar. Wash, quarter and core tart apples and place as many in the batter (skin side up) as it will hold. Press down and level with a spoon. Over the top sprinkle sugar and bake till brown.—*Dr. Holbrook.*

O. S. Fowler's Recipe for Light, Sweet Bread.—Form a batter with flour and water only a little thicker than for griddle cakes; salt to your taste. Have your oven and pan sissing hot. Make the loaf only about one sixth of an inch thick. Bake. Can be kept for weeks.

Scalloped Tomatoes.—Place a layer of tomatoes, then a layer of bread crumbs, and so on until you fill

the pudding dish. Have the topmost layer of tomatoes. Salt. Cover and bake slowly about an hour; uncover and slightly brown.

Unleavened Bread.—Mix entire wheat flour with ice-cold water, to a stiff dough; knead for four or five minutes; cut in small pieces and roll into cakes size of clothes-pins. Bake on wire pan, or toaster, in hot oven, leaving room to rise. Very light and sweet. An addition of raisins and hickory nut meats is much enjoyed.—*Mrs. Purdy.*

Delicious Corn Bread.—One quart corn meal, partly scalded with one pint boiling water. Add to this one pint sweet milk, stir to a smooth batter, dip a large cooking spoonful at a time on your hot griddle in separate cakes, let it stand to get the lower crust well started, then place the griddle in the hot oven, on the top grate, and allow the baking to be finished there. The cake should be a nice brown. About half an hour's time will be required for baking.—*Dr. M. A. Fairchild.*

Potato Yeast.—Mash half a dozen peeled boiled potatoes, and mix in a handful of wheaten flour (or meal) and after putting it through a colander, add hot water till it is a batter. When blood-warm put in a cup of distillery yeast. When raised keep it corked tight.—*Miss Beecher.*

A good recipe, but I would prefer the baker's yeast.

Drink for the Sick.—To a pint of boiling water, add two tablespoonfulls of pearl barley. Boil slowly for an hour, or until like a jelly; strain, and add juice of half a lemon and the white of an egg beaten to a stiff froth. Sweeten if desired. Excellent in confinement. Oat meal prepared similarly is good.—*Mrs. Cook, of Cal.*

Boiled Eggs.—Put the eggs into cold water and let them remain until the water just boils; this will make them soft, and not only very digestible, but also delicious. Another method is to pour boiling water on the eggs and set them back on the stove for five minutes.

Steamed Eggs.—Break into egg cups, or patty pans, and steam until done; they are very nice cooked in this way; try it.

Scrambled Eggs.—Beat lightly six eggs, then add three-fourths cup of milk. Cook in a buttered frying pan, season, stirring constantly. They must not be hard.

Eggs Poached in Milk.—“Take one cup of milk, half a cup of water; when boiling break in six eggs. Cook slowly and serve on toast. A lady told me she cured herself of nervous headache by eating an egg every morning cooked in this way. The milk prevents the poisonous effect of the sulphur in the egg, and the nerves get decided nutriment.”

Oatmeal Mush.—One pint oatmeal, four pints water, one teaspoon salt; cook in a double kettle, or if you have none, use a pail placed in a kettle of boiling water. Cook two or three hours, without stirring. Never soak oatmeal over night.

Tapioca Cream.—Soak one cup of tapioca in a little milk several hours. Add the beaten yolks of three eggs, and boil in one quart of milk; salt, sweeten and flavor to taste. Stir in the beaten whites of the eggs, very lightly. Delicious eaten cold.

Browned Rice.—Parch or brown rice slowly; steep in milk or water for two or three hours. The liquid is very excellent for summer complaint.

Sago Jelly.— One teacup of sago, one quart of water, seasoned with lemon. Soak for two hours; boil in the same water until transparent; pour into molds. Fruit juice makes a good sauce.

Corn Meal Gruel.— Wet a tablespoonful of meal in a little cold water; stir slowly into a quart of boiling water; let it boil at least one-half hour; salt to taste. Some like the addition of nutmeg. This is a grateful food in sickness.

Lime-water and Milk.— “One wine-glass of lime water, one goblet of milk. Can be retained in the stomach when it rejects everything else. It may be taken as often as desired.”

Flaxseed Lemonade.— To a pint of boiling water add two tablespoons of whole flaxseed; when the mixture is cool, strain, and add the juice of two lemons, and two tablespoons of honey.

Excellent for coughs and suppression of urine.—

Dr. Stockham.

Egg Lemonade.— “The white of a fresh egg, juice of one lemon, a teaspoon of sugar, beat into a glass of water, is a pleasant and nourishing drink in low fevers, dysentery, inflammation of the stomach, pneumonia, etc.”

Tamarind Water.— One tumbler of tamarinds; one pint of cold water. Turn the water over the tamarinds and let it stand an hour; strain it before using. Currant jelly or cranberry jelly can be used similarly. — *Mrs. Owens' Cook Book.*

Beaten Egg.— A well beaten egg with a little sugar added and stirred into a tumbler of milk, is very nourishing food.

Beef Tea.— One pound of lean beef cut in very

small pieces, put into a wide-mouthed bottle, closely corked. Put the bottle into a kettle of water, and boil steadily for several hours. Strain the liquor and salt to taste. Beef tea gives but little nourishment, but is a mild stimulant.

Buttermilk.—Buttermilk when sweet and fresh from the churn is nutritious and wholesome. It contains about eighty-eight per cent of water, four of nitrogenous food, three of sugar, only a trifle of fat, and considerable mineral matter, by some estimated at over five per cent. There is also a small amount of lactic acid. As a heat-producing food it is poor. There are many forms of dyspepsia in which it will set on the stomach when hardly anything else will. Often in fevers this organ becomes rebellious from the effects of large amounts of medicine, and it is then a serious question how to nourish the patient. In such cases buttermilk is sometimes found to be the best food that can be given. In diabetes it may be employed as a chief article of diet to great advantage. Corpulent people who will not adopt the bread and fruit regimen and take much exercise, may use buttermilk in preference to milk. It may be put in clean bottles and canned or sealed as in preserving fruit, and kept for a long time. After a little one becomes fond of the taste, and relishes it. It ought not to be allowed to stand till it is bitter before using.—*Dr. Holbrook.*

Oatmeal Bannocks.—Three cups of oatmeal, one cup of white flour prepared, one pint of *boiling* milk, two tablespoonfuls of butter, half teaspoonful of salt. Sift oatmeal, flour, and salt twice together into a bowl, melt the butter in the milk, make a hole in the middle of the meal, etc., and pour this in. Stir into a soft

dough as quickly as possible, roll into a sheet less than a quarter of an inch thick, cut into round cakes and bake on a hot griddle. Butter while hot, and serve. They are good cold, also.—*Marion Harland*.

Farina Gruel.—One cup of farina, two tablespoonfuls of butter, one quart of milk, half-teaspoonful of salt, bit of soda in milk. Scald three cupfuls of milk; wet the farina with the remaining cup of cold milk and stir into the hot. Cook, stirring often, half an hour; add the butter and salt, and cook ten minutes longer. Beat up well and pour out. Eat with or without sugar, as you like.—*Marion Harland*.

Snow Pudding.—Dissolve three tablespoons corn-starch, pour over this one pint of boiling water, salt and flavor to taste; add whites of four eggs well beaten, to which add one large spoon of sugar. For a sauce, use the yolks of four eggs beaten with one-half cup of sugar; flavor with vanilla. Steam until smooth.—*Mrs. E. D. Cooke*.

Baked Milk.—Put half a gallon of milk in a jar, and tie it down with writing paper. Let it stand in a moderate oven eight or ten hours. It will then be like cream, and is good for consumptives, and invalids generally.—*Mrs. Owens' Cook Book*.

Cracked Wheat Pudding.—Boil the wheat in water till perfectly soft; sweeten with brown sugar; add milk and bake in a moderate oven. Raisins may be added. One of the very best puddings.

Scotch Stirabout.—Another name for oatmeal mush. Cook in a double kettle. If oatmeal is fine twenty minutes will cook it sufficiently. Coarse oatmeal should be cooked over night, and warmed up in the morning. Do not soak it over night.

Split Pea Soup.—Soak peas over night. Boil until completely diffused in the water; use two pounds of peas to two quarts of water. Excellent.

Snow Ball Pudding.—Pare and core large apples; tie them separately, in cloths spread with boiled rice; boil one hour; dip in cold water before turning out. To be eaten with cream and sugar. Delicious.

Rice and Apple Pudding.—One-half pound rice, one pint and a half milk; boil till rice is soft; pare and core apples; fill the pudding dish one-half; sweeten with molasses or brown sugar; pour the rice over the fruit and bake.

Cottage Pudding.—Mix two pounds of potatoes boiled and mashed with one pint of milk, three eggs and two ounces of sugar. Bake three quarters of an hour.

Custard Pudding.—One quart of milk, four eggs well beaten, three tablespoons of brown sugar. Bake one-half hour in custard cups.

Oatmeal Snaps.—Mix one cup sweet cream and three tablespoonfuls sugar; add fine oatmeal till stiff; knead slightly; roll to the thickness of an eighth of an inch; cut in shapes; bake crisp in moderate oven.—

Hygienic Cookery.

Sweet Apple Pudding.—One pint Indian meal, one quart milk, one dozen ripe sweet apples; cut into pieces. Bake three hours.

Tapioca Pudding.—Pour one pint of boiling milk over a small cup of tapioca; let it stand half an hour, then add another pint of milk; sweeten to taste. Bake.

Sago Pudding.—Make same as tapioca pudding.

Bread Pudding.—Cut a hole in a loaf of stale brown bread, add as much new milk as it will soak up

through the opening. Put into a bag and boil one hour. Eat with fruit sauce.

Potato Pudding. — One cup of wheat meal, and two cups of boiled and mashed potatoes. Mix into a stiff paste. Put into a bag, dusted with flour, and boil two hours. Use either Irish or sweet potatoes.

Hominy. — One cup of hominy, three and a half cups of boiling water, a little salt. If fine, one hour of boiling will suffice; coarse hominy or samp, boil four to five hours.

Cracked Wheat. — Stir one pint of cracked wheat into two quarts of boiling water. Boil three hours in a double kettle, without stirring. To secure the full flavor and freshness of the grain, grind in your own coffee mill just before using.

Rye-meal Mush. — Cook same as cracked wheat. Excellent to remove habitual constipation.

Mountain Dew Pudding. — To one quart of milk, add the yolks of six eggs, six tablespoons of flour and a little salt. Bake half an hour, then spread over it a thick layer of jelly, then the whites beaten to a stiff froth; brown for a moment in the oven.

Boiled Rice Pudding. — Take a cup of raw rice and half a cup of raisins; put together in a bag, tie securely, allowing room to swell. Boil about two hours in water slightly salted. To be sliced and eaten with cream and sugar.

Aunt B.'s Rice Pudding. — One cup of rice, three quarts of milk, one cup of sugar, a little pinch of salt. Stir frequently while baking. It should be the consistence of cream when done. Bake two hours. Some prefer the addition of raisins.

Graham Bread. — Make a reasonably thick sponge

of white flour, yeast (compressed is good), water and salt. When light, stir in Graham flour, till it is as thick as can be stirred with a spoon. One cup of sugar or molasses will be sufficient for three loaves. Put into pans to rise for baking. Bake slowly in a moderate oven for one hour. If the sponge needs more flour to make it thick enough, add more white flour. Never knead Graham bread.

Steamed Brown Bread.—Three cups of Indian meal, two cups of Graham flour, two cups of sour milk, two cups of sweet milk, two-thirds of a cup of molasses, two teaspoons of soda, one teaspoon salt. Put in a two-quart basin, and steam three hours, then bake one-half hour. Excellent.

Apple Tapioca Pudding.—One cup of tapioca soaked several hours in six cups of water. Add six chopped apples and one cup of sugar. Bake four hours slowly. To be eaten warm or cold with cream.

Apple Sago Pudding (American Home).—For a two-quart pudding dish take a cup of sago (tapioca, if preferred), put it in a pan of cold water, let heat and cook gradually, adding hot water; if required add a little salt. In the meantime pare and core apples enough to fill the dish. Fill the holes with sugar and season with nutmeg. Put a little water in the dish, and partly bake them, then take the dish out, pour the sago over, return and bake till apples are done. Eat with sugar and cream. Better to be done half an hour before meal time. One of my best puddings.

Baked Indian Pudding.—Two eggs, well beaten with three tablespoons of meal, and one of flour; stir into one quart of boiled sweet milk. Serve with cream and sugar, or fruit juice.

Corn Starch Pudding.—One quart of sweet milk, three tablespoons of corn starch, one-half cup of sugar, three yolks of eggs, salt, flavor to taste.

Delicious Candy, Requiring no Cooking.—Measure the white of one egg, and add as much water as egg. Do not beat. Sift confectioners' sugar, and stir in a bowl until thick enough to knead on a board, flavor to taste, roll out, and cut into squares. For chocolate candy, grate chocolate, and when candy is prepared as above, and on the board, knead chocolate into it instead of sugar. For cocoanut, stir it in while in the bowl, using less sugar, as cocoanut thickens. Split figs and dates may be put between two layers of white candy. The same directions will apply to the *yolk* of the egg, as to the *whites*. Nuts chopped fine, and stirred in as thick as possible, are nice in the yolks. To make different layers in *one square*, roll out the different kinds, and put layer upon layer, then cut into small squares. One large egg (white and yolk) will use about three pounds of sugar (ten cents a pound), and make enough for quite a company. It is best made one day, and eaten the next. If you want it for the same day, use *cream* instead of water, and remember that the cream candy will not keep as long as that made of water.—*Flora G.*

Home-Made Candy.—For making candy the best of granulated sugar should be used if confectioners' sugar is not, though it is but a trifle more expensive. Home-made candy not only affords amusement in the making, but is sure to be pure and wholesome. A new recipe is given for making nut candy, that has been tested. To two cups of granulated sugar and one of boiling water, add one large tablespoonful of butter. Boil till

it readily candies when dropped in cold water. Then remove from the fire and stir in nearly two cups of Brazil nuts, cut up small, and one tablespoonful of Royal lemon flavoring. Pour out upon three large buttered plates to cool. Always use a silver spoon in stirring candy. Home-made candy is a very desirable adjunct to the dessert, and consoles the children when deprived of the pastries or puddings that prove so attractive to them.

Gruel for Infants.—Make with milk a thin gruel by stirring in pure graham flour — sifted through a coarse sieve — enough to thicken. If you wish to do well by the child, this is just the food you want. Increase the thickening, until it has teeth to chew graham bread.

Nuts.—When the system needs oil, as in a very cold climate, it is far better to resort to nuts than to the various oils sold in the market. Nuts do not agree with perverted, diseased stomachs, but they do agree with unpervverted, undiseased. The chestnut is almost free from oil, is very nutritive, and will “agree” with any stomach. The butternut, walnut, Brazil nut, hickory nut and pecan contain much oil; the almond, coconut, filbert, peanut and beech nut less. Bitter almonds, used extensively by cooks and confectioners, contain a volatile oil that is a more potent poison than Prussic acid. Nuts may be eaten whole, or grated and mixed with other foods.

CHAPTER IX.

THE PHYSIOLOGY OF MARRIAGE.

WHEN one reflects upon the supreme ignorance and carelessness of parents upon subjects relating to the marriage relation of the most vital importance, one shudders, yea, almost despairs of any change in matters relating to the improvement of posterity.

So delicate is this subject of "sexual relations," that only because of the great needs of the world at large, and the future well being of the "coming man and woman," do we attempt to add more light and seek to influence those who are plunging blindly into excesses, within the sacred walls of home, to stop and consider ere they are irreparably ruined.

Many young wives have voiced to us the thoughts and feelings of their wretched sisters, regretting having taken the "marriage vow," while they protest against the privileges taken in the marriage relation.

Only this week a young wife of twenty-six years came to me for advice, and said, "Had I been better informed, I would never have become a wife."

What is the explanation.

Many of these wives have been taught that to keep the love(?) of the husband, a wife should never refuse to gratify.

Rather let wives be taught that *their bodies are their own*, and not their husbands'; that they are not

called upon to make prostitutes of themselves or sacrifice all their best feelings to the sensual passions of their husbands.

Many a man, loving, kind and considerate in all other matters pertaining to the home *is even worse than the brute* when the bedroom door is closed behind him. Worse than the brute, because the female admits the male in sexual congress only for procreation, and not at the wish or will of the male.

We are asked the question, "How frequently does health or prudence permit the repetition of the marital act?" No positive rule can be stated, as much depends upon conditions, as temperaments, health, etc. "Nothing should induce a man to gratify his own desires *at the expense of his wife's comfort or inclination*; that the lawful pleasures of wedlock should never be permitted to degenerate into mere animal lust; that the rule should be, in all cases, to keep within but never to exceed the limits of fond desire.

Franklin's rule for eating, always to rise from the table with an appetite for more, can wisely be applied to the conjugal act; never to repeat it so frequently but that the ability on both sides exists for further indulgence."

"So ought men to love their wives as their own bodies," is a text from the "Good Book," that should be written in letters of gold in every home.

THEORY OF CONCEPTION.

"The researches of naturalists and physiologists during the last hundred years, together with extensive observations and experiments which have recently been made in relation to the reproductive function, have es-

tablished a fact of immense importance to physiological improvement and human happiness.

It has been demonstrated that procreation in the human animal is effected — as in all mammals as well as with birds and reptiles — by the development of germs, ovules or eggs in the female, and their fecundation by the male.

These ovules are formed in the ovaries, and are passed to the uterus and thence expelled independently of fecundation, or sexual intercourse.

During each menstrual period an ovum is transmitted to the uterus, where it remains several days, varying in time usually from one to two weeks, though in a majority of cases it is passed off between seven and twelve days.

But if before its expulsion it becomes impregnated by sexual connection, it remains, and becomes the embryo of the future being.

Now a knowledge of this law of conception places the existence of offspring and the future population of the earth entirely within the control of the will, reason and judgment, instead of leaving them as heretofore, at the mercy of a blind impulse or merciless passion.

A thousand reasons will occur to any reflecting mind *why* in certain places and under certain circumstances a less numerous but better quality of infantile population is desirable.

There are also thousands of married persons in the world, whose circumstances of extreme indigence render many children a source of regret to the parents and misery to the offspring; and again, there are thousands of infirm, crippled, deformed, imbecile or incurably diseased persons living in the matrimonial relation who

are capable of propagating an inferior race but who ought not to be cursing and cursed with offspring at all; and lastly under the forcing, stimulating, disorderly physiological habits of the vast majority of civilized people there is a tendency to numerical increase with corresponding imperfection of offspring.

Against all these accidents and incidents a knowledge of the origin of life affords us the remedy.

And who shall say that a knowledge of the origin of life is not as legitimately to be sought and understood as a knowledge of the growth, development, education and preservation of it?

It is true that, in a few instances, the ovum is expelled in two or three days after the cessation of menstruation; and in some rare cases it does not pass off until after the twelfth day; but those are exceptions to a general rule.

As impregnation can only occur, as a general rule, between the commencement of the menstrual excitement and twelve days after its cessation, *those who would not propagate have only to abstain from sexual connection during this period.*

I am aware that some may object, as others have objected, to enlightening the general mind on this matter that many persons, dreading the cares, expenses, trials, etc., of a family, will abuse the privilege it confers, and refuse to bear their share of the burdens of furnishing the world with inhabitants, and the state with taxable citizens and numbers for the census.

I have no sympathy with the advocate for ignorance in relation to this, or any other physiological law, ordained for man's government.

If God has made the law, it is man's privilege to learn it, and his duty to obey it.

And, further, if there are such persons in existence as the objection supposes, they are themselves the strongest argument I can adduce in favor of my position. They should never be parents.

We know of but two legitimate methods of preventing an increase of family.

No sordid calculations of economy should have a feather's weight in the adoption of either.

Whom the Lord endows with existence He provides for, according to the needs of his children, and no mere human foresight can discover whether economy lies in the increase or diminution in the number of children.

The first, and incomparably the most judicious method of avoiding offspring is entire continence during the time it is desirable or necessary to remain exempt.

The second legitimate method may be found under the heading "Theory of Conception," by the very eminent physician, Dr. Trall.

Does it not seem reasonable, as some authors claim, that during gestation, the mother should be exempt from the sexual expression?

During this period especially the husband should be ever ready to express words of love and tender sympathy.

The sexual relation at this time exhausts the mother and impairs the vitality of the child, inducing in its constitution precocious sexual development. The mind should be free from the subject, and every circumstance that has a tendency to promote desire should be studiously avoided. For this reason separate beds and even sleeping rooms for husband and wife are to be recommended.

It is a question for conscientious parents, whether indulgence in sexual expression during pregnancy has not a tendency to implant in their offspring seeds of sensuality.

During lactation, or the nursing of infants, a child is enfeebled and but imperfectly nourished if the parents indulge too freely in the sexual act.

Before closing this chapter, we would caution parents to carefully guard their children against the very common habit of "self-abuse."

At a very early age this habit is formed, and prevails among children to an alarming extent.

The result is disease, insanity and death.

"For Girls," by Mrs. E. R. Shepherd, is a valuable work, chaste in language, and should be in the hands of every growing girl.

NO BABY IN THE HOUSE.

"No baby in the house, I know —
'Tis far too nice and clean :
No tops by careless fingers strewn
Upon the floor are seen ;
No fingers marks are on the panes,
No scratches on the chairs,
No wooden men set up in rows,
Or marshaled off in pairs ;
No little stocking to be darned,
All ragged at the toes ;
No pile of mending to be done,
Made up of baby clothes ;
No little trouble to be soothed,
No little hands to fold ;
No grimy fingers to be washed
No stories to be told
No tender kisses to be given,
No nickname, " Love " and " Mouse " ;
No merry frolic after tea —
No baby in the house."

CHAPTER X.

FEVERS AND INFLAMMATIONS.

“**W**HAT is fever? Accepting the old, old teaching of Hippocrates, it is an effort of nature to throw off disease, to burn up the impurities from the blood and tissues, and therefore should always be considered a friend, never an enemy. An eminent hydropathic physician with the experience of a third of a century, says; “that fever primarily is accumulated, or retained, physical heat in excess; and that the result of that excess is exhibited in various forms, from various causes, and with varied intensity; as fire gives a red or a white heat. The chief cause of excess of physical heat, accumulated or retained, is, I infer, from an inactive skin, the pores being in a condition which unfits them for the performance of their work, which is of such a character that the most serious consequences follow failure; as, for instance, fever. The capillary blood vessels and the lymphatics also become engorged or congested, from the state of the blood, the liver and kidneys being inactive, or the lungs failing to perform their duties. Under such conditions, the heat of the system is retained until such an excess accumulates, that one so afflicted feels as though burning up, or ready to burst asunder. The brain, the source of all nervous motion and emotion, seems to be the center of feverish disturbance. The whole burden of the dis-

ordered system is laid upon it, crying for relief; and from hence, through the nerves which have their origin in the cranium or skull, that relief is more speedily given than through other means. Fever being heat in excess, how should it be treated? *By reducing it.* We should always assist nature. How shall it be accomplished? Through the agency of cold water, the most rapid conductor that can be employed, the most satisfactory relief being given within from fifteen to thirty minutes.

TYPHOID FEVER.

The readers of the "Educator" will note the fact that we reverse the old order and seek the cause, instead of tampering with effects.

Causes.—Typhoid fever is a slow, deep (sometimes called a bone fever), nervous fever, caused by poisonous gases that are generated about our homes, in our *privies, water closets*, pig stys, chicken coops, kitchen sink holes, alleys, sewers of our large cities, and other neglected places. This gas is a slow but sure poison, and is inhaled from day to day as we breathe. We inhale more in the night than in the day time, as the action of *sunlight and heat* destroys a portion of this gas. In cold climates these causes remain until destroyed by frost. Typhoid fever is more prevalent in the rural districts than in our large cities. Although far from having *perfect* sanitary conditions, that of the city is much better than the country.

So much has been written and published in regard to the influence of perfect health conditions that we are surprised to learn that even in our most favored climates, where nature has contributed so much

toward health, this fever still makes its annual appearance.

As indicated, the outhouses in our rural districts are neglected, and the excrement allowed to accumulate year after year. Some of these neglected privies will poison a neighborhood. It is a simple matter, and no expense to abate these nuisances.

Every outhouse should be provided with a box that will hold at least one bushel of common mother earth; add a common iron fire shovel, and *invite everyone to use this earth* every time they use the privy. This simple method adopted by every family would save thousands of lives, many long nights of watching, and last, many large doctor's bills. Cover up the stink holes with earth, ashes, or both.

The water closets in our cities should all have open ventilation above and be supplied with a reliable disinfectant every day in the year. Obey, and be well; disobey, and be sick.

Treatment.—A fast from six to ten days will cure a severe case of typhoid fever. Hot, raw lemonade is one of the indispensable remedies in all acute diseases. In typhoid fever give the patient all he wants of cold and hot lemonade without sweetening. In addition to fasting a cool alcohol sponge bath, twice a day, is indispensable. One ounce of alcohol is sufficient for a quart of pure soft water. The patient should have the best of nursing, perfect ventilation and rest. Nothing in the form of food is needed except a cup of weak, crust coffee, made from graham bread. Give twice or three times a day, without milk or sugar. No sick person should ever be disturbed while in a natural sleep. In this, and all nervous types of fever, be careful and

have everything orderly, avoid all unnecessary noise. The sick should not be disturbed. Let them have peace and rest.

Give small quantities of cool water often, and let him hold a mouthful until warm before swallowing. This may be repeated every hour if the patient does not sleep. Should the alcohol bath seem to increase the fever, or cause the patient to become restless, stop using the alcohol, and give only the water bath as taught in chapter VII. Do not be alarmed when the crisis comes because the patient seems to be so low, seemingly just ready to die; let him be quiet. Nature is doing her work well; give an abundance of fresh air, cool water, and your good wishes; be calm and keep the atmosphere of the house and its surroundings calm, and you will not be disappointed in the result. At the crisis, some patients seem to be much worse, and very uneasy. Quiet them, assure and gratify them as much as your wisdom will allow. Be careful about their diet for several days after they convalesce.

Ague and Intermittent Fevers.—Ague is supposed to be the result of malaria, a plant or production of malarious localities. This is a great mistake. Ague is congestion and fever, and will grow and thrive in *any* climate in anti-malarious localities as surely as in malarious countries. There are other causes for ague, and they are simple. *They are overwork, exposure and improper food.* The food usually provided for emigrants to all new countries, which is mainly bread, pork and potatoes. Another cause may be mentioned out of the large number that have their influence. It is the new country stimulus causing increased appetites and overwork; this taxes the vital organs beyond

their power of endurance. Rest and change, hot lemonade (raw) a fruit and graham diet, dispensing with tea and coffee, drinking *hot water* instead, will bring the system into a healthy, positive condition, and ague will pass by on the other side. Three tumblers of *raw hot lemonade* should be drank every day, at least a half hour before eating.

Bathing should not be omitted for a single day in any case of intermittent, billious or new country fevers, observing carefully the rules laid down in chapter VII on baths and bathing. Take a vigorous sponge bath, followed by a thorough rubbing and massage treatment once each day. The hot lemonade and fruit diet, with eight to ten hours of sweet sleep in thoroughly ventilated and sunny rooms will restore nine cases in ten in one month's time. The liver and spleen are always affected in intermittent fevers, and nothing is better as a remedy than rest, fruit diet, hot water and hot lemonade. Avoid drugs and quack remedies.

SMALL-POX.

This dreaded disease commences with a severe cold, followed by rigors, chills, nausea, vomiting and diarrhœa. The existence of the disease is manifested by small, red pimples appearing on the face, forehead, breast and wrists, spreading rapidly. If a bad cold lasts several days, getting worse daily, keep a lookout for the small red pimples. The disease may, by prompt treatment, be much mitigated, possibly changing into a **mild form of chicken-pox.**

Treatment.—The pouring head bath; this keeps at a distance the great enemy, stupor and delirium. The dripping wet sheet every hour or two, to keep the sur-

face as nearly as possible at the natural heat (or colder), which prevents the disease from striking in. Drink all the cold water that the thirst demands, and three or four glasses of raw, hot lemonade every day ; more if desired.

Diet.—Until the patient convalesces use only corn meal or graham gruel.

This method of treatment will not only mitigate the character of the disease, but shorten its duration by one-half or more. Burn raw coffee in the house and sick room twice a day until recovery is complete. Be very particular and have plenty of fresh air in the sick room *all the time, night and day.*

To Prevent marks.—Keep the face and hands poulticed with warm milk and water. Change the cloths often, and scald ; dry in the sun five or six times each day. Our faces and other exposed parts of our bodies are protected against heat and cold by what is called adipose tissue, which is tough and woody. To soften this tissue and to prevent itching is the object of the milk and water poultice.

The room should be darkened about as our very neat housewives keep their parlors, for the purpose of excluding flies and sunshine.

Sunlight and heat will irritate and increase the itching sensations, therefore in this disease we are willing to have the sunlight shut out for a few days, but not the pure, fresh air. Light, we know, increases the vibrations of the atmosphere, and these vibrations will increase the itching. As hygienists and total abstainers from the use of liquors, tobacco and the most of the fiery condiments and pungent spices, we would expect to either escape the disease or have it so lightly as not to cause any uneasiness whatever.

Cure for Small-pox.—"I am willing to risk my reputation as a public man," wrote Edward Hine to the *Liverpool Mercury*, "upon the statement that the worst case of small-pox can be cured in three days simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals of one hour, not to exceed two tablespoonsful at a time, is a certain, never failing remedy.

"It has cured thousands; never leaves a mark; never causes blindness, and avoids tedious lingering."

Testimonials of Cure—Directions by a Physician.—The following outspoken evidence, with its accompanying valuable directions, comes to us from Dr. Garland, a professional gentleman who has had practical experience with this remedy, and can therefore confidently speak as do the parties referred to concerning its unmistakable efficiency and the beneficial results following its use:

Recipe.—"Sulphate of zinc, one grain; digitalis, one grain; sugar, two teaspoons; water, four ounces; dose, one tablespoon every hour for an adult; a teaspoon for a child ten years old."

"This formula I have used, and have known it to be used in hundreds of cases with the most abundant success.

"I advertised this recipe in San Francisco, Cal., with full directions how to use it when, in 1868, small-pox was epidemic in that city; and I do not know of a single case, where it was used and the directions followed, which it did not cure in a week or less and not leave a mark; and, in addition, small-pox is not contagious when treated in this way. The patient should be kept in a state of perspiration by the use of gruels

made of ground parched corn, Arlington wheat meal, or some coarse cereal, with a little cayenne pepper; the room should be kept as near the temperature of 80° Fahrenheit as possible and well ventilated; and the clothes of the patient and the bed linen should be changed as often as twice a day. Use no other food but gruels, and in three days the patient will have passed all the virus through the pores; and it will be found, as I have just stated, that the antidote will so neutralize the virus in the system as to remove all danger of contagion."

If all patients were treated in this manner, I believe smallpox would never be contagious or epidemic.

"We printed recently a cure for small-pox, which we stated had, to our knowledge, the indorsement of several medical gentlemen, and others who had made use of it, in successfully overcoming the disease named. Evidence in favor of the practical worth of the remedy continues to come to the surface in various unlooked-for localities. It was only a short time since that a lady acquaintance—the wife of a gentleman who is prominent in the secular newspaper department of Boston's periodic literature—called at our office, and expressed her thanks that we had given the recipe again to our readers, as she was personally knowing to its good effects when properly used, and followed up with careful nursing. Her own sister, she informed us, was taken sick with what turned out to be the severest type of small-pox, and her case presented, in the opinion of a physician to whom it was described, *no encouraging symptoms*; and yet, by the use of this remedy (coupled with careful attendance) the patient was brought safely out of her trouble."

The following, from a late number of the *Boston Herald*, furnishes corroborative witness to the virtue of the cure: "How much better to make use of such simple remedies, to combat the disease when attacked by it, than to poison the patient in advance (frequently for life) through the barbarous process of vaccination, for *fear* that he or she *may* be attacked at some subsequent period."

A correspondent of the *New Orleans Times-Democrat* writes, "That the recipe is good in scarlet fever and any eruptive fever. 'I determined,' he writes, 'to have it tried by some of our physicians, to prove the truth of what was claimed for it; for, if it was true, it was certainly valuable. I had at the time a relative, who was a resident student at the charity hospital; to him I handed it, with the request that he would call the attention of the faculty to it, and have it tried when occasion offered. He told me some time afterward that he had done so, and that several of the physicians were favorably impressed with it, among them being the late Prof. Hawthorn and Dr. Joseph Holt, of this city. Some three years ago, having heard that Dr. Holt had tried the remedy, I asked him, on meeting him, what he thought of it. He replied that it was an excellent one, that he had just used it with a very bad case of confluent small-pox, and that it worked like a charm. From what Dr. Holt said to me, I determined, if occasion came, I would test it. As I before stated, the remedy is said to be equally good for scarlet fever; and last spring two of my own children were taken with that disease. I saw my physician, and told him I desired to have that remedy used. He consented, and it was used,

and worked admirably. The eldest child was in a highly nervous condition—it soothed and quieted almost immediately. We used nothing else, and both children recovered.’”

ANOTHER SMALL-POX CURE.

“A great discovery is reported to have been recently made by a surgeon of the English army in China, in the way of an effectual cure of small-pox. The mode of treatment is as follows: When the fever is at its height, and just before the eruption appears, the chest is rubbed with *croton oil and tartaric ointment*. This causes the whole of the eruption to appear on that part of the body to the relief of the rest. It also secures a full and complete eruption, and thus prevents the disease from attacking the internal organs. This is now the established mode of treatment in the English army in China, and is regarded as a perfect cure.”

Vaccination.—“In the seventeenth century, a country woman astonished her surgeon by telling him that she could not have small-pox, because she had already been affected by cow-pox.

“The surgeon was Dr. Edward Jenner, a physician at that time of no very great ability. Dr. Jenner commenced at once to investigate the woman’s whim, and found that persons frequently became diseased from an eruption on the bag of the cow, which they called cow-pox. Those who were afflicted with this disease believed they could not have small-pox. Dr. Jenner investigated this subject and introduced vaccination.

“After over two centuries of experiment, we pre-

sent our readers with the opinions of a number of able M.D.s, assuring our readers that we could add to this testimony enough to fill a long chapter. There are hundreds of thousands of the most intelligent men and women who are opposed to vaccination in Europe and America."

"A correspondent asks whether we can give him aid to procure pure vaccine virus. No! *We never call corruption pure*; and vaccine virus is diseased matter on the high road to absolute rottenness. It causes sickness, but cannot assure against sickness of any kind."—*Medical Tribune*.

By Alexander Wilder, M. D., F. A. S., and Robt. Gunn, M. D., New York: "A pure article of impurity is about the last thing a person of even a moderate degree of common sense would go in search of; but the vaccinationists seem to have been driven to that extremity. There is a prospect of a very warm discussion among the doctors, as to the merits of the various forms of vaccine virus, human and bovine. If this proceeds as it undoubtedly will, the statements on both sides will be likely to divulge much that has hitherto been a secret to the people." "One preparation which" says the *Boston Herald*, of Feb. 13, "is *very generally employed by country physicians*, and by others of the profession, whose practice is not large, was sent to Dr. T. Mitchell Prudden, director of the physiological and pathological laboratory of the college of physicians and surgeons of New York, and lecturer on normal histology in the medical department of Yale college, for examination. In due time Dr. Prudden furnished a report of his analysis, which went to show that this virus "*generally employed by country physicians*" and

others for the purpose of inoculating healthy children and persons of all ages, "consisted of small pieces of skin, hairs, bits of seeds, manure, salts of urea, pus, blood, foreign substances and a small proportion of vaccine virus, enough in some instances to vaccinate." Noting this, the *Herald* says: "The inoculation of this *horrible* mess into the human blood, was what caused the putrid and painful sores and erysipelas in cases previously mentioned." We should suppose it might. "Another article employed by physicians in carrying out the provisions of the law, is, according to the *Herald*, a vaccine powder made in New York. It is produced by "reducing imperfect humanized crusts, secondary crusts, and in fact everything in the shape of a crust or scab, resulting from vaccination, *except the perfect typical primary crust*, to a pulverized form."

We presume the above disclosures are made in the interest of *city* physicians and those of large practice, and also to obtain a "scapegoat" on which to pack the causes of suffering and death resulting from vaccination; but how about those deaths following vaccination by physicians employed by the regularly organized Board of Health, as in San Francisco a few months since and in numerous other places, both in this country and Europe?

Then again, even when the "pure" article is used, how are we to know that it will make the patient sufficiently sick to prevent him from being sick?

Rather paradoxical, but that's just what this system of vaccination is—a paradox from beginning to end; for the same writer says: "Lymph can be taken from an animal until it dies, but it is worthless as a protection against small-pox after a certain period.

In the West, thousands and thousands of 'points' have proved utterly inert for this reason, and no doubt such also is the case in this city. Another suspicion that the patient may not be poisoned as fully as intended by the law, is thus stated: "Owing to the almost colorless and glossy, albuminous appearance of many of the 'points' now on the market, it is suspected that the virus with which they are charged is adulterated with the white of eggs or some mucilaginous substance."

The people do not often have reason to be thankful for the practice of adulteration by manufacturers and traders, but in this case they have cause for deepest gratitude, that it is possible, when they are vaccinated, their blood will be enriched by the white of an egg rather than poisoned by the disease of a calf. Something similar to this lately occurred at Hong Kong, China. A ship load of Chinamen being about to leave port, it was ordered that they all be vaccinated, and the physician, not having any "pure" virus, used mucilage. It probably did as much good as what is usually used, and not any harm.

Vaccination for every Disease.—If our law makers compel the people to be vaccinated as a means of protection against an attack of small-pox, what is to prevent from making laws that shall oblige their constituents to become vaccinated for every known disease? Certainly, if there is a protecting power in one form of vaccination for one specific malady, there must be other forms applicable, and equally protective against all other diseases. All that is wanting is that they may be discovered; and we may be assured this want will not be of long continuance, since in all our com-

munities men are eagerly on the lookout for an opportunity to make money out of the ignorance or credulity of their fellow men.

The theory of vaccination is this : Says the *London Herald of Health* : " Small-pox is caused by certain organic germs which find a *nidus* in the body, on which they feed, and in which they propagate. Vaccine matter consists of germs of similar organisms, which eat up this *nidus*, so that none is left for the small-pox germs. In a few years, however, the *nidus* may be restored, and should be depastured at intervals by re-vaccination, or the introduction of successive races of cow-pox germs to eat up this troublesome small-pox *nidus*."

There are similar *niduses* in the human body for the propagation of the germs of measles, scarlatina, phthisis (pulmonary consumption), syphilis, and other contagious diseases, but unfortunately, no other germs have been discovered which will *devour* or otherwise exhaust the nests of these diseases ; but, remarks the *Herald*. " M. Pasteur is experimenting, and hopes to find some kind of " vaccination," as he calls it, for each and all of them, that by the periodical introduction of the germs of some diseases we may be more or less protected from others. If only some germs could be found which would effectually destroy all sorts of *niduses*, then all contagious and epidemic diseases could be exterminated. Until this is done the human race must submit to frequent and various " vaccinations," making the best of such voracious germs as M. Pasteur and his *confères* can from time to time discover. As each one is discovered, laws will, as a matter of course, be passed to make their infliction compulsory

upon the entire community, so that when completely stuffed with diseasing germs, and all the *nidus* eaten out of us, we may become a perfectly healthy people, proof against every sort of contagion.

This would also be the extermination of the medical profession were it not that it will be fully, and of course profitably, employed in carrying out these series of compulsory vaccinations. The *London Punch*, of Nov. 19, satirizes the proposed vaccination for all diseases by producing a wood-cut by Du Maurier, representing a dispensary with jars labeled small-pox, diphtheria, scarlatina, ague, mumps, measles, consumption and typhus, with a doctor and a lady come to buy. Says the customer: "My nephew is just starting for Sierra Leone, and I thought I could not make him a more useful present than a dose of your best yellow fever. Would you tell me the price, please?" To which the chemist replies: "Well, ma'am, the germs are so difficult to cultivate in Europe, that I would advise your waiting for the next West Indian mail, when I am expecting a nice fresh consignment from St. Thomas. Meanwhile we would recommend our half-guinea traveler's assortment of the six commonest zymotics, and could add most of the tropical diseases from stock at 5s. each. We have some nice Asiatic cholera, just ripe; but they are more expensive."

Since the history of all nations, in all ages, has confirmed the truth of the proverb, "Eternal vigilance is the price of liberty," every attempted infringement upon the rights of the people should be watched and promptly thwarted; and the particular point of assault upon our liberties just now is the public health. We are being told that we must be poisoned that we may

not become sick, and, that if by any means we become sick, we must submit to the treatment of one or more of a class of men, whose only qualification it may be, to restore us to health, is, "in the eyes of the law" —a diploma. We may be cured and we may not,—that depends on the success of the "experiment;" but we are not to be allowed the attendance of one we *know* can cure us, and with whom the course of treatment is not one of experiment but one of knowledge. Out upon such legislation! Let the people assert their natural rights, and not submit to be poisoned and doctored against their will. Do this by signing the petitions for the repeal of all existing laws in this direction, and the remonstrance against the enactment of all proposed laws designed to interfere with those rights."

Vaccination does not prevent.—Sir Thomas Chambers says: "Of 155 persons admitted at the small-pox hospital, in the parish of St. James, Piccadilly, 145 were vaccinated. At the Hampstead Hospital, up to the 13th of May last, out of 2,965 admissions 2,347 were vaccinated. In Marylebone ninety-two per cent of those attacked by small-pox were vaccinated."

Can anyone after this be found to contend that vaccination is a protection against small-pox?

CHAPTER XI.

BOWELS, KIDNEYS AND BLADDER.

THE diseases of the bowels, kidneys and bladder may all be obviated by obeying the laws of hygiene, as detailed in chapters VII and VIII.

These excretory organs are soon affected by any neglect, excess or impropriety of either male or female.

If we eat, drink, exercise, sleep, breathe, dress and think right, we need not fear any trouble overtaking these important organs.

Mothers should early teach their children the use and necessity of cleanliness of body, purity of thought and expression, regarding the passing of waste matter through the natural channels of the body.

Children may be early taught the proper use and function of every organ, and when thus taught there is not half the danger of an improper use. Confide in your children if you wish them to confide in you. It is cruel, yea criminal, for mothers to neglect to instruct those who are dependent upon them for pure and vigorous lives, or fail to make them understand the sin of self-abuse. The bowels, kidneys and bladder must have their due share of thought and care, if we expect perfect health.

They, in connection with the skin and liver, divide, strain, separate, appropriate and dispose of the pure and impure substances which we take into our stomachs.

They are important, *vital organs*, and will always do their work well, if we give the stomach pure food, water at proper times, and only enough to sustain and build up strong, vigorous bodies.

The Excretory Organs.—"Those organs which perform the excretory part of the secretory function are the *lungs, skin, liver, bowels and kidneys*. All the excretory organs are capable of vicarious function, doing the work of each other to a great extent, though the lungs and liver, skin and kidneys, most intimately reciprocate in functional duty. The lungs and liver are the special freeing organs for the surplus carbon and hydrogen; the skin and kidneys for the nitrogenous products of decomposition, and the bowels throw off the more complex proximate elements of waste matters and fecal secretions. The depurating as well as nutrient function of the *lungs* has already been considered. The skin is not only a cleansing organ, but, like the lungs, breathing organ, for it really absorbs oxygen and throws off carbonic acid gas.

Next to the lungs the skin is the most extensive as well as important cleansing structure of the body.

The amount of *solid* matter eliminated from the body through the skin is, on the average, about 100 grains per day. The amount of fluid thrown off is more variable, depending on external temperature, quantity of drink, activity of the kidneys, etc. The estimates of the transpiration from the cutaneous and pulmonary surface in twenty-four hours are from $1\frac{3}{4}$ to 5 pounds, nearly three-fourths of this amount passing from the skin.

The *liver* secretes the matter of bile from the venous blood. The object of the biliary secretion evident-

ly is to eliminate certain impurities from the body in the form of compounds of carbon, hydrogen and nitrogen, and also to cleanse the blood of a portion of any excess of alkali that may be absorbed by the venous extremities.

The kidneys eliminate from the system a large proportion of effete saline, alkaline and earthy particles, and the greatest portion of the surplus nitrogen. The average amount of urine excreted in twenty-four hours has been estimated at from thirty to forty ounces. Of course it depends greatly on the activity of the skin, amount of fluid taken into the stomach, moist or dry, hot or cold, state of the atmosphere, etc.

The amount of solid organic matter expelled daily by the kidneys has a close relation to the activity and corresponding waste of the muscular tissue, and this is determined with considerable accuracy by the amount of urea in the urine — a test, however, of no practical value in treating diseases.

The “brick dust” sediment, “chalky deposits” and “albuminous” appearance of urine are dependent to a very great extent on the character and purity of the food and drink. The long-continued employment of what are very absurdly called “medicated waters” containing carbonates of lime, soda, iron and magnesia, chloride of soda, sulphates of lime and magnesia, muriate of lime, sulphur, sulphuretted hydrogen, iodine, hydriodates of soda and potash, etc., as well as all very hard and impure water, is a common cause of gravel, stone, calculous concretions, etc., and a prolific source of diseases of the kidneys and bladder.

The total suspension of the urinary secretion is attended with rapidly fatal results, the patient manifesting symptoms like those produced by narcotic poisons.

The bowels are the reservoir for such innutritious portions of the food as do not pass into the circulation, and are not taken up by the lymphatics or venous extremities and carried to other purifying organs; and also such waste and worn-out particles as are secreted in the form of fœces. The quantity and character of the waste depend much on the nature of the food.

As the contents of the bowels pass along, their fluid portion is gradually withdrawn, and they acquire a firmer consistence. They also become more fœcal in character as the impure elements of the blood are secreted by the various glandules along the intestinal tract.

Treatment. — The cold, cool, tepid and hot water compress and enemas, are reliable remedies for fever, inflammation, pain and soreness of kidneys and bowels. Apply the hot compress and enemas for inflammation of the bowels or kidneys; in some cases where there seems to be fever and inflammation combined, an application of the compress hot and cold alternately, ditto hot and cold enemas for the bowels for a few hours will work wonders.

When enemas are given for fevers and in inflammations four to six ounces of water is sufficient. Repeat every half hour or hour as the case seems to require, until the fever subsides. Always cover the cold or hot compress with several folds of flannel. The patient should drink quite often a half cup of hot or cold water, as is craved at the time. Hot or cold raw lemon or orangeade is always good, using a teaspoon of lemon and a tablespoon of orange juice to a cup of water. Drink cold or hot as desired, remembering that heat removes congestion and inflammation, and cold water fevers and thirst,

Rest and sleep must have due consideration. Often a thorough hot bath (vapor or thermal) followed by the dripping sheet and rubbing, with ten hours' rest, will remove a severe attack of fever.

The cold compress (see chapter VII) is a magical remedy for inflammation, weakness and restlessness, also for all disturbances of bowels, kidneys, bladder and constipation. No better treatment can be suggested.

Avoid all excesses in eating, drinking, working or thinking.

The stomach and liver are most always sick before the bowels, kidneys and bladder. Treat the stomach well and these dependent organs will not need treatment.

CHAPTER XII.

SUNSHINE AND SHADOW.

THE day is for the constructive; the night for rest and reflection. Heaven on earth will come when humanity understand and live in obedience to the law of their being as perfectly as do the lower orders of animal life.

The night, the shadow, means rest, and rest is restoration, harmony. Health is dependent upon rest. Success in life is impossible in any direction without suitable rest. The wasted tissues are restored, and our physical forms built up when we are at rest.

How few of the many millions of human beings living upon this earth of ours know what perfect sleep and rest means, or ever enjoy its blessings.

It is as much our duty to obey this negative law of rest and harmony, as the positive law of action and work. All the attributes of love, religion and spirituality, should occupy our evening hours. This is the natural order of forces and things; health and harmony will follow a recognition of these laws.

Music is sweetest at evening; love expressions sweeter and more intense; our religious natures more easily influenced; if we lived more perfect lives, the *evening* would be the *heaven* of each day.

The blessings of sunshine and sunheat are thoroughly discussed in this chapter, and would be more

appreciated if everyone was compelled to pay a tax each month for sunshine, as the writers did (in one of the sunniest countries in all this broad land) while preparing this work for publication.

Climate and sunshine are for sale, in many of our fashionable health resorts; a sunny room, in a country where the sun shines three hundred days of each year, costs a quarter more than the shady one. It would be well for us all to recognize the blessings of sunshine, and invite more of it into our homes and lives.

The Blessings of Sunshine.—The blessings of sunlight and heat can never be fully portrayed. In visiting the cold region of Lake Superior, in 1885, and California in 1886, we had a good opportunity to contrast and compare the effects of the almost perpetual sunshine of the latter, and the shadow of the former.

Sunshine Sweetens.—Everything seems sweet in Southern California. We are confident that the sweetest grapes that grow in America are found in San Diego and Los Angeles counties. Other varieties of fruit partake of this extra sweetness. Flowers and vegetation make a wonderful growth; we fully, and we think rationally, believe this continued sunshine will sweeten the blood and lives of those who shall become the permanent settlers of this land of flowers and sweetness.

We say "permanent settlers." The reader must not infer that there are no permanent homes here at this time. Our thought is this: The present population is mixed, and there is but little thought of, by the majority, outside of their present and future material prospects and prosperity.

Wealth is pouring into this land of the Pacific, and

will prepare it for those who are qualified by growth and unfoldment to appreciate every ray of the continued and health-producing sunshine.

Power of Sunlight.—"Sunlight is one of the most powerful forces in nature, kindling the whole vegetable world into being, and making animal life possible, by its extraordinary chemical agency.

"Seclusion from sunshine is one of the misfortunes of our civilized life. The same cause which makes the potato vines white and sickly when grown in dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the rays of the sun and they begin to show color, health and strength.

"Recent discoveries seem to prove that there is conveyed to animals, by the direct action of the sun's rays, a subtle current of iron. It does not exist in light, or but very slightly if at all, but it is a part of the sun's rays. Therefore, we must enjoy these rays, if we would feel their full effect. This iron it is which is supposed to give color to plants and animals, and to impart strength and beauty. With strength and beauty come health and good spirits, and despondency and fear are banished.

"It is well known that no valuable plant can grow well, without being visited by the direct rays of the sun; no plant can bear seed, no fruit can ripen without it. Any vine grown in the dark is white and strengthless. Grass, grain and flowers do not thrive under the shadow of a tree."

Paralysis Cured by Sunshine.—"One of the ablest lawyers in our country," writes a physician, "a victim of long and hard rain labor, came to me a year ago

suffering from partial paralysis. The right leg and hip were reduced in size, with constant pain, in the loins. He was obliged in coming up stairs, to lift up the left foot first, dragging the right foot after it. Pale, feeble, miserable, he told me he had been failing for several years, and closed with 'my work is done. At sixty, I find myself worn out.' I directed him to lie down under a large window, and allow the sun to shine on every part of his body; at first ten minutes a day, increasing the time until he could expose himself to the direct rays of the sun for a full hour. His habits were not essentially altered in any other particular. In six months he came running up stairs like a vigorous man of forty, and declared, with sparkling eyes, 'I have twenty years more of work in me.'"

The same physician writes: "I have assisted many dyspeptic, neuralgic, rheumatic, and hypochondriacal people into health, by the sun-cure. I have so many facts illustrating the wonderful power of the sun's direct rays in curing certain classes of invalids, that I have seriously thought of publishing a work to be denominated the *Sun Cure*."

Florence Nightingale on Sunlight.—"Who has not observed the purifying effect of light," says Florence Nightingale, "and especially of direct sunlight upon the air of a room? Go into a sick room where the shutters are always shut (in a sick room or bed chamber there should never be shutters shut), and, though the room has never been polluted by the breathing of human beings, you will observe a close, musty smell of corrupt air, *i.e.*, unpurified by the effect of the sun's rays. The mustiness of dark rooms and corners, indeed, is proverbial."

“The cheerfulness of a room, the usefulness of light in treating disease, is all-important. ‘Where there is sun, there is thought.’ All physiology goes to confirm this. Where is the shady side of deep valleys, there is cretinism (*idiocy*). Where are cellars and the unsunned sides of narrow streets, there is the degeneracy and weakness of the human race, mind and body equally degenerating. Put the pale, withering plant and human being into the sun, and if not too far gone, each will recover health and spirits.”—*Notes on Nursing*.

It is said, that if a potato is put into a warm cellar with one small window, the potato will sprout, and that the leading vine will run along the floor of the cellar until it reaches the window, when it will make directly for it, and continue to grow in that direction as long as it can support itself. House plants instinctively turn their leaves toward the windows, thirsty for sunlight.

“A running vine planted in a shady locality, seems almost to possess intelligence in creeping around where the rays of the sun may fall upon it. Now, shall not mankind be as wise as the plant, or as sagacious as the potato?”

WONDERS OF THE SUNLIGHT.

BY E. D. BABBITT, M. D.

The object of this article is not to describe the marvels and the vastness of the sun itself, or to enlarge upon the amazing velocity of 186,000 miles a second with which light sweeps through the heavens, but to show its immensely vitalizing and purifying power in connection with human life. I will commence with

the remark that clothing, especially that which is dark, absorbs the light and prevents it from reaching the body with its enkindling power. First let us notice the great strength and vitality of those races who go partly or wholly nude in the air and sunlight.

The Andamaners or Mincopies are a race of people who go entirely naked and occupy some islands east of India. These people have wonderful strength and health. "Capt. Mouatt got up several races between the Mincopies and their own prize crew in their favorite boat. In point of fact there was never any race at all, the Andamaners having it all their own way and winning as they liked. * * * The sailors were hopelessly beaten, although they strained themselves so much that they felt the result for some time afterward."—*Uncivilized Races of Men*, By Rev. J. G. Wood, M. A., Vol. II, p. 214.

The Dyaks of Borneo wear nothing but a simple strip of cloth, called a chawat, around the loins. They are able to walk the strongest Europeans down and then carry them by the mile on their backs. They walk off for hours with hundreds of pounds, as though it was but a trifling matter. Mr. Hornaday, a traveler who spent two years among them, pronounced them much more chaste and moral than any of the so-called civilized races.

Speaking of the California Indians Mr. Robt. Brown says: "When not afflicted with hereditary disease they are long-lived, many having died with the reputation of being more than 120 years old. They are said never to catch cold, though often going about in cold winters almost naked.—*Races of Mankind*, Vol. I, p. 162.

It will perhaps impress the lesson I would teach

upon the reader all the better by some comparisons of races who dress and who do not. Thus the Eskimos on one hand, who live in a very cold climate, bundle up very tightly with furs, and average only about half the strength of an ordinary white man. On the other hand, the inhabitants of Terra del Fuego, which is south of South America, and so cold that a European has frozen to death in the summer with his clothing on, can survive from age to age with no clothing excepting a certain amount of grease and dirt on their skin. The women plunge into the icy water after fish, and from their abundant exercise become as strong as the men. The men are twice as strong as Europeans, or about four times as strong as the Eskimos.

A still more striking comparison is that between two similar races, the Chinese, who wear clothing, and the Japanese, a large body of whom spend much of their time nude or nearly so. The Chinese are below the average size, and are not very strong or very brave. The Japanese are larger, more powerful, braver, more virtuous, more intellectual, and possessing a tide of vitality so marvelous as to enable them to endure a degree of heat or cold which would kill people who wear clothing. Mrs. Brassey, the English traveler, saw seventy of them entirely nude in a quarry on a day when the cold was far below freezing point.

The Kaffirs of southeastern Africa generally wear no clothing, and are famous for their magnificent development, equal to the finest Grecian statuary. Dr. F. G. Welch, a prominent physician of New York, who spent some time in their midst, often saw them throw bags weighing 600 pounds upon their heads and

carry them off, and in one case saw a man hoist 1,200 pounds upon his head. Some of them would run 90 or 100 miles on a stretch.

Other examples could be adduced to show that in communities where the bodies of the people are exposed to the great vitalizing force of sunlight, as well as to the atmospheric electricities, they possess on an average from two to four times the power and endurance of those who are closely wrapped about with clothing. It would be well now to inquire into the health of these people, although the fact of their having such a superb strength is of itself a proof of superior health. The African traveler, Sir Samuel W. Baker, says that Livingstone is correct in declaring that hydrophobia does not exist in the tropics, and that idiocy and insanity are rarely seen in Central African countries. Speaking of the Bakwains, who go nearly nude, he says: "The diseases known among them are remarkably few. There is no consumption or scrofula, and insanity and hydrocephalus are rare. Cancer and cholera are quite unknown. * * * A certain loathsome disease dies out in the interior of Africa without medicine." The same disease was unknown in Japan until introduced by Europeans, and Livingstone makes the same remark about Africa, which, however, when thus taken, is soon expelled from the system by the sun-exposed condition of the people. The native tribes of men and women in Guiana go entirely nude. "As is the case with most uncivilized nations," says the Rev. J. G. Wood, "the Guanian mothers think but little of the event which lays a civilized European on a bed of sickness for weeks." Mr. Brett saw one Waran woman, only two hours

after the birth of her child, tie up her hammock and carry it together with her newly born infant, from one house to another. Compare such people with ourselves, and especially with the Eskimos, who shut out heaven's light and air from their bodies more thoroughly, perhaps, than any other people on earth. There, "after a child is born, the mother is obliged to confine herself to her own igloo for some months."

Such is the strength and almost entire immunity from disease of those who live near to nature and who have no ponderous volumes on *materia medica*. Contrast with these the people who live in shaded rooms with bodies closely wadded about with clothing, and we shall find among the latter pale, cadaverous features and some serious ailment in almost every family.

The monstrosities of cretinism come wholly from living in deep valleys between mountains where the direct light never comes. The people often grow up blind or deaf or idiotic or deformed, and their scrofulous systems develop immense goitres. Sir James Wylie, late physician to the emperor of Russia, found that there were four times the disease and death on the shaded side of hospitals than there was on the sunny side, and this discovery led to a reform in the whole hospital system of Russia.

But how are we to appropriate this celestial medicine of which we are in such dying need and use it over the whole surface of the body? We cannot adopt the undress *costume* of what are called the uncivilized races, and many of us live in cities or thickly settled communities, where we cannot roam out of doors in nature's unadorned simplicity. I will see if I cannot,

in part at least, remove this difficulty, and lead my readers into the pathway of power.

One method is to go into a room where the sun shines, shove the foot of a lounge or cot into the light next the window, the head being toward the middle of the room; then undress and lie down on the back with the sun on the whole front up to the cheeks, but have the eyes and upper head in the shadow. Lie thus from thirty to sixty minutes, and then turn over and let the sun come on the back equally long. If the skin is florid and liable to burn too much spread some blue veiling over the body. When the spine is exposed, if it is hot or irritable, spread two or three thicknesses of the same veiling over it and it will prove very curative. Sunstrokes come principally from heating the upper brain. This sunning of the body will tend to relieve the brain. These baths continued once a day, when the sun shines (for weeks), will give a great addition to the vitality, toughness and cheer of the system.

A much more powerful and effective sun bath can be taken inside of a kind of portable solarium, which has large reflectors to throw a great amount of light on the body and glass panes of different colors to rest over any diseased part and affect it according to its condition. When the instrument is shut up and the body inclosed, the head being outside in the cool air, a very fine perspiration starts, and a great purifying as well as vitalizing process takes place. Luminous heat is far more refined and upbuilding than the ordinary dead heat, and if I should enumerate some of the cures of consumption, dropsy, scrofula, rheumatism, sciatica, etc., that have been made by this kind of solar bath, they would be considered almost too marvelous for belief.

"Twelve years ago," said Walt Whitman, "I came to Camden to die. But every day I went into the country and naked bathed in the sunshine, lived with the birds and the squirrels, and played in the water with the fishes. I recovered my health from nature."

I will now suggest a *sun play ground* for children, which in a single week in summer will bring to them a new life, strength and toughness. Build an enclosure twelve or more feet square and place one or two loads of sand therein. Then when the sun is shining shut the children in there and let them play, nearly if not quite naked. The sand will feel delightful to their bare skin, and they will roll over in it, as well as jump and keel and bury their legs in its soft depths. While the sand will thus act chemically to absorb certain impurities from the system, the air and sunlight will give them a new power. The principal objection to this solar pen, if carried out quite generally, is that the doctors might suffer from a lack of business.

To sum up the points relating to this subject, we may say :

1st.—The races of men who receive the sunlight and air to their bodies from wearing little or no clothing, have far greater strength, immunity from disease, and power of recuperation when wounded, than have those nations that exclude these forces by means of heavy clothing, however skillful the latter may be in medical science. This heavy clothing not only weakens, but develops grossness and animalism by confining the vital heat to the body and shutting out the purifying influences of nature. As proof of this it is well known that the nude races, such as the Kaffirs, the Dyaks, the New Guineans and the Japanese are decidedly more

chaste than the people of Europe or America. This shows that the human body itself is not necessarily impure, being the workmanship of the Divine Hand.

2d.—Clothing may be worn in moderation, especially if it is sufficiently loose to allow free circulation, and sufficiently thin and light-colored in summer to admit the light to the skin and yet permit a powerful physical development in case the body is vitalized and purified by means of solar baths and solar sweat-baths.

3d.—In case persons live in shadow, the mental forces sink into ruin, health is destroyed and the features lose their beauty of form and color.

4th.—The sunlight resting upon the skin develops the most exquisite counter irritation over the whole body, drawing internal congestions outward, destroying poisonous germs in the blood and preventing morbid conditions.

5th.—Considering that the sun is admitted to be the mightiest power in nature and the great upbuilder of animal and vegetable life, does it not look almost like insanity, as well as ignorance, for us to neglect the application of its divine potency to our bodies?

“*Sleep Abundantly.*”—“Nothing restores exhaustion, tones up or carries off disease to compare with it. Get a good night’s sleep, as your best preparation for a hard day’s labor, mental or physical. Keep well slept up, all ye who would do tall thinking or working.” “*Morning sleep is the best for nervous persons*; because the earth is charged with more of the magnetic rays of the sun late in the day and early in the evening, than at any other time; and hence, ‘when the sun is in the west, nervous persons work the best,’ with

mind and body. Yet toward morning, the earth becoming demagnetized, such sleep the best. So, don't rout smart children up for breakfast and school, but let them sleep all they can -- till noon, if they like."

Persever.—"The most priceless things in life are the least considered. Gems are estimated for their rarity and beauty, but when it comes to essentials of human life, they are valueless. The imprisoned, cold sunlight of the diamond we treasure as a jewel, but shut out the same light of today from our homes and lives, as a despoiler of our household furnishings. So do we with the pure, all-pervading air of heaven—it is a chilling draft, laden with moisture, or frost, or heat that is disagreeable to us.

"We close the doors and windows, and inhale and exhale the same air, until we are dull and miserable with our own poison, and consult doctors and take drugs for relief.

"Oh, the sunshine and fresh air! How they struggle to reach poor, famishing mortals, who are as fearful of their presence as pestilence itself! We pine for what our gold is not sufficient to buy, and reject that which is free to all, and inestimable—the sunlight and sweet out-door air, in which all creatures revel and rejoice, *but human beings.*

"When we cannot go to the sunlight, it will always come to us, if we but receive it.

"As our physical bodies languish without this life-giving principle, so our spiritual natures suffer, shut out from the light of spiritual things."

CHAPTER XIII.

DRESS.

First among the causes of the ill health, deformity and suffering of the American women today, is the habit of tight dressing, or the compressing of the chest and waist, by the aid of that "death-destroying corset." I sincerely believe, and must affirm that this practice is doing more injury today than intemperance in all its revolting forms.

"In a great measure the evil consequences of drunkenness, so far as the perpetuity of the race is concerned, are confined to the victim himself.

"Not so with the victims of tight dressing: the sins of the mother are visited upon the children."

Mothers, why are your eyes not open to these great astounding truths? Why are you not awake to the responsibilities of wife and motherhood? One-half of the children born die under five years old. Is not this fact appalling?

Prof. O. S. Fowler, in one of his celebrated lectures, thus sensibly speaks of *tight lacing*:

"Tight lacing destroys mothers and embryos by millions, half-strangling both, and leaving the remnant too feeble to any more than barely live, by cramping lungs, stomach, breast and diaphragm, and crippling their functions, and thus laying siege to the very citadel of the life of the race itself!

"It kills off tens of thousands before they marry, and millions after, by creating fatal diseases, and shutting off the life-flow at its fountain. No tongue can tell, no finite mind conceive, the amount of diseases and miseries, and number of deaths of women and infants it has caused, directly and indirectly; besides other millions it has rendered weakly and short-lived.

"Most woefully has it already deteriorated the race itself in physical stamina, energy and talents, and its continuation one generation longer will about forestall reproduction in the middle and upper classes, and leave it to the coarse-grained but healthy lower. * * *

Reader, how many of your *own* aches and ailments, weaknesses, and wretched feelings, come through your own or mother's accursed corset strings! *Let men who would rather bury than rear* their wives and few children, marry tight-lacers; but those who would raise a large and happy family to bless their declining years, and perpetuate their names, inscribe, '*Natural waists or no wives!*' on their mating banners."

The evils resulting from improper and unphysiological dress have so often been presented, that no one can be wholly ignorant upon this matter of such vital importance to the race.

While we know many will carelessly peruse these pages, willing to continue devotees of fashion, yet we believe some will gladly learn a way of escape, and shake off the shackles of slavery more deplorable than Egyptian bondage.

A lady physician writes: "Look at our men and women who have been grand and successful in achievement, noble in purpose, and vigorous in intellect. With few exceptions they are men and women of harmoni-

ous, strong, athletic physiques. Women cannot possibly attain to this condition under the restricting influence of boned and steeled garments."

Mrs. Stanton, in one of her lectures to women, said: "The idea that woman is weak inherently, is a grand mistake.

"She is *physically weak*, because she neglects her baths; because she violates every law of nature and of her God; because she dresses in a way that would *kill a man*.

"I feel it to be my mission to arouse every woman to bring up her daughter without breaking her up in doing it. Our female idea of dress is all wrong.

"I have conversed with a good many physicians who tell me that it is almost impossible to find a *perfect female skeleton*. It is a rare thing to find a woman perfectly well."

The Corset Not a Necessity.—Every day women say to us: "Oh, I cannot live without a corset!" "I could not sit up an hour, I should drop all to pieces"; "I could not keep my skirts up without them," and when we try so earnestly to show them the comfort and health gained by adopting "Health Reform Goods," we know that while their judgment is convinced, yet pride—ever present—stands in the way of their reform.

Now ladies, if you really cannot sit up, *lie down, and let someone use your muscles for you*.

Once or twice a day have them rubbed with the hand of a loving friend, or attendant, an hour or two, or as long as you can bear it. Muscles that we have not power to use must be used for us, if they are to be made stronger. The blood will then flow to them and

nourish them, until strong enough to take exercise in the usual manner.

How do you suppose a great many women live without corsets entirely? How are delicate girls held together without those bones and steels, and other tight clothing? This subject is worthy of serious reflection.

No doubt such women do really feel better, tightened and stiffened in a framework of whalebone, steel and cords, because the muscles have for so many years been compressed, that they have *lost their strength and elasticity*.

Really, ladies, one of the most censurable things about the corset is, that the wearer becomes so weakened in nerves and muscles, that she *cannot do without them*. She becomes a victim dependent upon them, as those addicted to the use of tobacco, rum and opium.

So long as you wear them, my sister, *just so long will you be weak and dependent upon them*.

CORSETS.

If a man were to wear splints on his legs for a number of years probably he would find it difficult to walk, or even stand without them. Nevertheless, his legs would be in a bad way, and it would be the height of unwisdom not to take measures to rid himself of his artificial props.

Dr. Harriet Austin writes with her usual vigor on the corset question, all of which we fully endorse:

“As for corsets, they are evil, and only evil, and that continually. They are so, of whatever form or fashion, whether patented or unpatented, whether invented by a regular physician, either man or woman,

or by the veriest devotee of fashion; whether intended to bring the figure into genteel proportions, or merely to act as hygienic skirt supporters. A large proportion of ladies who wear corsets do so with a determined purpose to distort their forms thereby. That is, they intend, by the constant pressure of the corset to force their waists into limits and proportions different from what they would assume were no such pressure brought to bear. Of course they do not analyze the process, and say, Now, in order to be stylish, I will gently and carefully push the floating ribs inward and diminish the cavity in which the lungs and heart play, stop the free action of the intercostal and abdominal muscles, and thus lessen the capability of the lungs to play, prevent the natural contraction and expansion of the diaphragm, crowd upon the liver till it is half cut in two, upon the spleen until it is displaced, upon the stomach until it shrinks in size and becomes weak and sensitive to pressure, upon all the abdominal viscera till they sink down upon the pelvic viscera, displacing them, producing congestions, inflammations, and ulcerations, and altogether rendering the chances through life for safe and healthy maternity exceedingly small.

"This is not what they say, but it is what they do.

"Many ladies who wear corsets intend not to injure themselves by so doing. They think they wear them loose; but I doubt if there is a girl or woman in the United States habitually wearing a corset, who, if she will lay it aside for one year, meanwhile making all clothing about the body four to six inches larger than usual, will not increase several inches in measurement about the chest."

Every sentence given above is worthy of careful consideration. "Let it be understood by every earnest, conscientious woman that to diminish one's breathing power is to deteriorate the blood, enfeeble the nerves, lessen the power to think, to act, and to endure, and to impair the hold on life." "The larger our lungs are and the more we breathe, other things being equal, the longer we are going to live, and the more power and vigor we will have. I know they are very unfashionable, yet when we consider how very useful they are, that the *larger our waists the better we are off*, both as to length of life and enjoyment of it, as well as strength and activity of mind, we might have the courage to stem the tide, to dare even to have waists."

Large and well developed lungs are organs to be proud of, and the best possible inheritance, far surpassing wealth of gold or lands.

Throw your corset away.

Exercise the wasted muscles, and they will soon grow strong.

Adopt the dress-reform goods, and become an *emancipated woman*. Do not, however follow the example of a little black-eyed woman who said, "corsets nearly killed me, and so I gave them to my sister."

From three to five heavy skirts, tightly buttoned about the waist, are often worn by a frail woman. Add to this the weight of a heavy bustle. Is it any wonder that women are tired, weak, and sufferers from backache? The marvel is that they live at all. What strong man would endure for a single day the discomforts that a fashionable woman suffers every day of her life? Think of the misery that must result from the wearing of the tight corset and long, heavy skirts, the

tight gloves, the elastics encircling the limbs -- preventing the free circulation of the blood -- and lastly, high-heeled shoes! O woman! will you never cease to be governed by the fickle goddess, fashion? Can you not break the bonds of slavery that encircle you, and declare that henceforth reason and common sense shall dictate?

"If women had *common sense* instead of *fashion sense*, the corset would not exist."

HOW TO DRESS.

"One can be dressed decently, decorously, harmoniously, yes, even elegantly, and still commit no grave violation against physiological functions." The two most important considerations are freedom from compression, and uniform temperature. We believe that any woman, though limited in means, can adopt a physiological dress by using woman's tact and genius and following out hints here offered. First, rid yourself of corsets, with their ingenious and so-called health(?) contrivances; of all bands and belts that compress the waist or any part of the body.

Union undergarments afford a world of comfort and satisfaction, and are now worn by hundreds of the better dressed women and girls of this country. These garments called *chemiloons* are a combination of both drawers and chemise. The latter is most uncomfortable in its present style, affording insufficient warmth to the arms and upper part of the back and chest. Chemiloons can be made of cotton in summer, and trimmed as elaborately as desired. In winter make of colored flannel or ladies' cloth.

Union underflannels, for both women and children,

are now readily found in all dress-reform rooms in cities, and adapted in grade and price to the wants of the people.

A woman with a fair amount of skill can make very satisfactory merino underwear at much less expense, by buying the ordinary vest and drawers and remodeling them to suit her form and condition. Cut off the lower part of the former, rip the band from the latter, sew them together in a seam on the outside, and cover and stay the seam by a tape. There are many styles of waists for sale, which support the bust and skirts, and take the place of corsets. To the bottom of these waists the drawers can be buttoned, thus doing away with bands.

One light underskirt is sufficient, not for warmth, but to fill out the dress. A writer says: One hopeful sign for women is the adoption by them of close colored drawers, which meet the boot or shoe and fall over it, or else tuck into it. Many a lady never thinks of walking the streets, or traveling by rail or steamer, without this protection, believing that in this free country, where woman is expected to mingle with men in public places, she is obliged to be as thoroughly dressed as they.

One way of making these "dress drawers," as they are called, is "to fit" and button them as gaiters, from the knee down over the shoe to the instep, where they are held by one or two elastic bands. These are often made to match the dresses, worn eight to ten inches from the ground, and are thus adopted for inclement weather.

Let us hope that the present very sensible style of short walking dresses is to remain permanent; that

the mothers, wives and daughters have suffered too much in the past from long and heavy skirts, to think for one moment of returning to those health-destroying customs.

A reformer says: "A woman with bands hanging on her hips and dress snug about the waist and chokingly tight at the throat, with heavily trimmed skirts dragging down the back, and numerous folds heating the lower part of the spine, and with tight shoes, ought to be in agony."

Ladies, it is a truth that every inch you take off your skirts adds to your muscle and nerve.

How to Dress the Feet.—Dress the feet warmly in winter. If the feet perspire, wear a pair of cotton hose under the woolen ones. Stockings should be suspended from the waist, or better yet from the shoulders by means of elastic suspenders, and should never be worn around the leg, as this prevents free circulation of the blood. To complete the physiological dress, wear common sense shoes, made with broad soles and low, wide heels.

Dr. Alice Stockham, in her admirable work, "Tokology," says: "Many women suffer from headache, defects in vision, loss of voice, indigestion, backache, etc., simply from reflex action of the pressure of the shoes upon nerves of the foot. I have seen young girls often relieved of tedious backache by following simply and only the prescription of a change to common sense shoes."

We give you in this connection some thoughts advanced by Dr. Thomas Addis Emmet, of the Woman's Hospital, London, which is worthy of careful consideration by every thoughtful mother and daughter.

"Young girls at the dawn of womanhood live in an artificial atmosphere, utterly inconsistent with a natural development. The delicate bloom for which the American young lady is famous, both at home and abroad, is often as transient as a hot-house plant. Almost every young girl in America, therefore, suffers more or less from a pernicious system of physiological and mental training. As she approaches womanhood, shoulder straps and buttons are given up for strings about her waist, which compress her vital organs, and skirts which are too heavy to be supported by her hips. It is too often considered unlady-like to take in a proper amount of exercise."

As to emulation in school exercises, both in seminaries and in female colleges, Dr. Emmet says, that on looking through his record of young women treated by himself, he has found that the sufferer has again and again taken the highest prize in school, or college, and has shown no signs of weakness until her return home.

Dr. A. D. Rockwell, of the Woman's Hospital, says that, "Hard study need not kill a woman any more than it should a man, but as men suffer more in health from dissipation and carelessness in observing the laws of health, just so it is with women. Women's dissipation is naturally of a different kind from the irregular living of men. Women waste their vitality, as is well known, in the way they wear clothing, in their habits of living, and in the effort to maintain the demands of society. To endure the taunt of being unfashionable in dress, is beyond most women's courage. They prefer to suffer, and make their children suffer, rather than seem old-foggyish.

"Not only should the growing girl be so absolutely

easy in her clothing that there is no possible restriction to growth, but every mother, every housekeeper, teacher, sewing-girl; any woman who has any work, or any responsibility to bear; every woman who, in the goodness of her heart, longs for power to help others; every Christian woman, should be so free, that under all the movements of the body, in bending, lifting, leaping, or lying down, no organ or muscle should be at all restrained in its natural action. It is not enough that a garment be fitted to the full size of the figure, and then a half inch, or an inch, of room be left for play. At least from four to six inches' allowance should be made, and this in every garment worn. If all the women in the country would do this, half their ailments would disappear in a year, and they would realize that they had entered upon a better life."

How many women know that the same woman who instigated St. Bartholomew's massacre also invented corsets? She has caused more destruction by the latter than by the former.

"When Lady Mary Wortley Montague was traveling in Turkey, while preparing for the bath, laying aside her corsets, one of the women of the Turkish harem took up this little instrument of torture, surveyed it in all directions, and turning to Lady Mary, said, 'Does your husband make you wear this?'

"A greater tyrant than our husbands imposes them upon us. If we would only recollect what Carlyle reminds us of, that 'rags' are not of so much importance as the person."

In leaving this subject we feel like urging every woman to think and act independent of fashion's dictum. Study comfort and convenience, and more than

all, health. It will do good to both soul and body, and will advance true Christian civilization.

A NEW DISCOVERY.

Dr. Gustav Jaeger's "Sanitary Woolen System" contains some valuable hints relating to health culture. Says the *London Times*: "A new gospel has reached us from Germany which promises the physical regeneration of mankind, if we will adopt a, comparatively speaking, simple reform in our system of clothing." The fundamental principle of this new system is that being animals we should wear animal clothing.

Our clothes, because of their vegetable character, attract and retain noxious principles, which should be thrown off as promptly as possible. Animal material, such as wool, is made by nature to protect animal life, and will assist the evaporation of the emanations coming from the body. This can be observed by the sense of smell. Wearing clothes of pure wool throughout does away with unpleasant odors arising from under-clothing and the cotton linings of the coat, etc. Vegetable fibers impede the circulation of the air, retain noxious emanations and expose the surface of the body to sudden chills. The clothing advised by Dr. Jaeger should be selected with due regard to the health of the wearer. The undergarments are of close-fitting stockinet, made of pure, undyed wool, and fit closely at the extremities.

The front of the body has especial care, that the circulation may be stimulated, and not exposed to sudden changes of temperature.

A change is also advised in our sleeping apartments. The bed should be free from vegetable fiber;

the linen and cotton sheet must be replaced by woolen blankets, or camel-hair rugs, with white cashmere sheets if preferred. The mattress and pillow should also be stuffed and covered with wool, and when thus protected, the sleeper need fear neither cold or change of temperature, and is urged to keep his window well open at night.

Of course so startling an innovation will be met with strenuous opposition. The world at large is always slow to accept of new thoughts; indeed, is ever ready to fight against them. We believe in looking at all new and advanced thoughts, accepting what is good — gauged by our own common sense, — and rejecting the bad. Emporiums for these goods are already established in our larger cities.

HEALTH IS WEALTH.

“ A rounded cheek,
Where the roses speak
Of a soil that is rich for thriving,
And a chest so grand
That the lungs expand
Exultant, without the striving ;

“ A breath like morn,
When the crimson dawn
Is fresh in its dewy sweetness,
A manner bright,
And a spirit light
With joy in own completeness ;

“ O give me these,
Nature's harmonies,
And keep all your golden treasures;
For what is wealth
To the boon of health,
And its sweet attendant pleasures?”

CHAPTER XIV.

COLDS, CATARRH, CONSUMPTION, BRONCHITIS, ASTHMA, AND INDIGESTION.

CATCHING COLD.

THE general misapprehension in regard to the theory of "catching cold," frequently produces the very evil that is most feared. More colds are taken in overheated than in too cold places, and still more are owing to vitiated air. "Backwoodsmen," who sleep all winter long in shanties through which the snow-flakes pass freely, are seldom troubled with what are called "colds and coughs."

Too close confinement in hot air, in ill-ventilated rooms, renders the body preternaturally susceptible to atmospheric changes. Infants and young children are generally badly managed in this respect, in this country. They are often made sickly, puny, peevish and effeminate, by keeping the doors and windows too close and the sufferer too much in-doors, as though the breath of heaven was unfriendly to human life.

Purifying the Air.—"There is one method of purifying the air which is accessible to all persons, in all places. In sleeping and other apartments where thorough ventilation is impossible, the air may be rapidly changed and materially freshened by opening all the doors and windows, and then swinging one door violently forward and backward.

“It is a good, indeed a necessary practice in cases of invalids who occupy close and secluded rooms, and who are unable to walk out.”

A Cold—Causes.—A cold is an inflammation, increased heat, fever, local or general. Among the many causes, we may mention some of the most common. Sleeping in overheated bedrooms; covering the head with bed clothing; breathing day and night a vitiated atmosphere; drinking hot liquors, hot tea and coffee; hot soups, excess in eating, especially of gross and hot food, with fiery condiments; or being shut up in heated and ill-ventilated schoolrooms, halls, theaters and churches. That many lives have been sacrificed through ignorance, is beyond question. The term *cold* is not generally understood; the popular impression is that the cold air has in some way something to do with the ailment, and forthwith the fresh air must be shut out of the house, and there must be no exposure to it, or even breathing of it, if it can be prevented. Extra bundling up of neck wraps and clothing commences, stimulants are resorted to, extra comfortables are piled upon the bed, every effort is made to prevent admission of fresh air to the bedroom, the result being a rapid increase of suffering. Fever sets in in earnest, the doctor is called in, a tedious sickness is probable, and fortunate are they who escape loss of time, suffering, a large drug and doctor's bill, and often the services of the undertaker. All this because the doctors permit the people to delude themselves by calling an *inflammation a cold*.

Treatment for Colds.—Apply cold water with the hands to the top, forehead, sides and back of the head, in the order above stated; or the forehead and upper

portion of the face, including the nose (breathing through the mouth), may be dipped into a basin or pail of the coldest water, until the head and face feel painful; cease for a few moments until the sensation passes away; then repeat the treatment, and continue until the forehead feels stone cold to the touch of the hand and perfect relief is felt. The cold water must be renewed if necessary, to keep it cold. The top, sides and back of the head must have their full share of the application and experience the same feeling of cold. The pouring head bath may be substituted for the above if it is the choice of the sick one. (See chapter on Baths.) The dripping wet sheet may supplement either of the above methods, and in severe attacks is very necessary.

Thorough Massage Treatment, given in connection with either of the above methods, will be found beneficial. (See "sawing wood exercise," chapter VII.)

A modern writer calls a cold "*a heat*." A cold in its second stage is an inflammation. A cold is both inflammation and fever in many cases. A cold is often a congested condition. A cold is primarily a mental disease. A cold is a negative condition of the body. As soon as a positive condition can be gained—an equilibrium of forces—the cold is subdued. A cold is a result of neglect somewhere; seek the cause, which may be found often, very often, at home. Neglecting to keep the skin clean, the bowels open and all the excretory organs in a healthy condition, paves the way for colds. Colds are the signals for approaching diseases. Beware of colds.

CATARRH.

Catarrh is a cold in its second or inflammatory stage and should be treated as a hard cold.

Treatment.—The pouring head bath; Prof. O. S. Fowler's wet towel nightcap, and the foot plunge in cold water every morning, giving a thorough rubbing with coarse towel, are the best and safest remedies, and will be found very beneficial as preventatives to colds and catarrh. (See sawing wood exercise, chapter VII.) This exercise is especially good for catarrh in head; It cools by opening the air passages in head and nasal organs.

Bathing feet every night before retiring, in cold water, rubbing dry and toasting, until a drowsy feeling comes over you, will also aid in catarrh cure.

Softening of the brain is quite a common complaint, much more so than the uninformed are aware. Tobacco, liquor, overwork, sexual excess, big dinners, are some of the causes that are universal. This softening is caused by inflammation, and takes place in its surface, or gelatinous portion, right under the skull. It is therefore easily prevented and cured by appliances to the skull. Wear Prof. O. S. Fowler's wet towel night cap, at night (see chapter VII); bathe head and face in cold water several times during the day; adopt the fruit and grain diet (see chapter VIII); leave off at once all stimulants and narcotics; avoid late hours and all excesses. Do not omit the *plunge bath*, for the feet every morning, and the common foot bath at night. Make extra efforts to keep feet warm and head cool. *Keep extremities warm and dry.*

Cure of Catarrh.—A writer in the "Russkaia

Meditz" says that he has had great success in the cure of over three hundred cases of acute and chronic catarrh, or cold in the head, by the use of ice-cold water. The legs from the knee downward are washed with it in the morning and at night, and rubbed vigorously with a coarse towel. It is necessary to do this for two days only, and many patients are said to have been cured in one day.

"Bathing the head and face with cold water, and rubbing the part of the brain just above the nose and above and between the eyes, will aid the cure very much. By removing the tightness here a person will involuntarily draw a deep breath. Continue treatment until cured." To those who have not the time or disposition to take a full sponge bath daily, we advise a cold bath for the feet every day, to prevent taking cold and to invigorate the whole system. There is no danger in using cold water in all diseases which commence with a hard cold.

CONSUMPTION.

Consumption does not begin as many people think, with a cough or soreness of the lungs. If it were attended with severe pain, in its early stages, many more precious lives might be saved. *Debility, languor, dyspepsia* and *catarrh* are the early symptoms of this malady. More advanced symptoms are recognized by all.

Causes.—All debilitating influences. Whatever injures the general health. *Among men*, in especial degree, the use of tobacco, stimulating and intoxicating drinks, inflammatory and gross foods, fiery condiments and pungent spices, sexual excesses, exposure to extremes of heat and cold, impure air, in short, a total

ignorance or disregard of the laws of health, are some of the most common causes. Whatever tends to produce a cold in the head may be considered an immediate cause

Among women, improper diet, tight dressing; in other words, compression of the lungs, stomach and liver; lack of out-door exercise, sunshine and air; sitting up late at night, upon the piazza chatting with beaux, without sufficient wraps; excess in dancing and skating, wearing high-heeled shoes, while a score or more of unreasonable exposures might be added that are common among the young ladies.

This disease might be obliterated from the catalogue of human ailments, as indeed *all* diseases may be through right living.

Treatment.—The first all-important step is to comprehend your condition, know the cause, and be willing to make the necessary sacrifice to regain perfect health. "Roughing it," if you are of the male gender, is one way to recover. Male or female, *live in the open air*, with something to do which will give you suitable exercise.

Walt Whitman says that at one time he was given up to die; his recovery was due to spending nearly all his time with Mother Nature, taking sun baths in the company of the birds and fishes.

Water, exercise, diet, and an abundance of out-door air (which includes the greatest physical healing power, sunshine) will restore when all other remedies have failed.

You must know how to use water, how to exercise, how to eat, and what to eat, how to increase your power to breathe, and how to bathe in the sunshine.

In some of the health resorts of California, they have *sunshine* as well as *climate* for sale; we verily believe this is not an accident, or entirely due to man's selfishness; the informed are beginning to recognize an unseen intelligence back of, and underlying every act of our lives.

We are quite sure our glorious sunshine would be more generally appreciated if we were compelled to buy it.

For more extended views upon this subject, read chapter XII. We also refer the reader to the testimony of a very noted French physician, Desmoulins, chapter III, upon the subject of *water, exercise and diet*, which he calls the *three best physicians*; for consumptives we would add *pure water* as the *fourth best physician*.

No matter where you may reside, whether in a cold or warm climate, east or west, north or south, it is possible for you to overcome the disease under consideration by what we name "right living"; this term is made very plain to the intelligent reader.

Not one in one hundred will be permanently healed by any medical system. Not one in fifty will regain health by crossing the continent to reach some famous springs, or fashionable health resorts, without accepting and adopting common sense laws of health, as taught in reform journals and books.

Anyone having consumptive tendencies needs to adopt the most perfect conditions, and be anxious to make any and every sacrifice.

Men must leave off their bad habits, and attend strictly to cleanliness; the cold sponge bath, drying with a crash towel, and rubbing with hands, or the

massage treatment will secure a warmth and glow of health. A sun bath will be in order once each day.

. *Abdominal Breathing.*—Consumption is often the result of not breathing enough, especially true among those of sedentary habits, who seldom have occasion to draw a deep breath. The more we breathe, the stronger we are.

“If the air cells are not fully expanded, they flab together; in time adhesion must take place; then, inflammation; then, ulceration—a direct road to consumption.” Weak lungs would be greatly strengthened by voluntary deep inspiration and expiration in the open air. Repeat this three or four times in succession as many times each day, and fill and stretch them to their utmost capacity with pure out-door air. The chest may be greatly enlarged, the lung power strengthened, and consumption effectually warded off.

Dr. Alice Stockham relates that “A man in Colorado had broncorrhœa and occasional lung hemorrhage. Although he could walk six or seven miles, he could not breathe below the eighth rib. I said: ‘I did not know a man could live and breathe no deeper. By all your hopes of life, you must learn to breathe. To be sure, you can walk, but the muscles of your legs don’t help your respiration. You must take exercises that develop the diaphragm and abdominal muscles. Breathe down, *down*, and relieve the congestion of the upper lungs.’ He said: ‘I have consulted many physicians the last six years, and why have none told me this before?’ He wrote me several months afterward that simply by developing the lower muscles of respiration he had saved funeral expenses.

“In climbing hills observe the same rules—*keep the*

mouth closed, expel slowly through the nose, and stand erect. Not long since I read a long letter written to boys (and why not to girls as well?), upon running. The writer claimed that the whole secret of being able to run and defy all competitors, was to keep the mouth closed. Why? Simply because it *forces deep breathing*, and compels the use of the diaphragm. Anyone can prove this. So with any exercise, but especially in climbing hills or stairs, *keep the mouth closed.*"

Nothing is of greater importance than to learn deep, abdominal breathing; while of course other laws of health must come in for a due share of consideration.

BRONCHITIS.

This is an inflammation of the membrane of the bronchi or air tubes, and cells of the lungs.

It is attended with pain in the upper portion of the chest, and feverishness. Cause, a cold and cough, which if promptly treated, would be prevented.

Treatment.—The thermal, or vapor bath (see chapter VII), followed with the wet compress around neck, and on the chest.

Hands and feet must be kept warm by hot baths, or applications. Drink hot and cold water as preferred, adding a teaspoon of lemon juice to a tumbler of water, *without sugar*.

ASTHMA.

"To know a disease is more than half its cure." A popular hydropathic physician gives expression to his own and others' inability to determine the nature of the disease, in the following language: "If I were to declare my utter ignorance of the nature and cause

of this disease, I should follow the example of most medical writers. Its symptoms are apparent enough, its diagnosis is easy, but all the rest is very much in the dark." Let us turn to Professor Dickson, a very careful and highly respectable authority :

"The pathology of asthma," says Professor Dickson, "is difficult and obscure. The difficulty of breathing is two-fold, and urges both during expiration and inspiration. It is hence plausibly suggested either that the muscular fibers of the bronchia are everywhere rigid, refusing both to contract and to dilate; or, that in some portions of the air-tubes, these fibers are spasmodically contracted, resisting both the entrance and exit of air." Dr. Foot writes as follows: "I feel compelled to say that I do not find asthma such a puzzling conundrum. We meet with two varieties of the disease, namely: humid or catarrhal, and dry or inflammatory."

In the former there is usually an excessive secretion of mucus; in the latter, none. In the first form the muscular fibers of the bronchia and air vesicles are relaxed, and do not contract; in the last they are contracted, and refuse dilatation. Hence expiration is difficult in one case, and inspiration in the other, both of which forms produce the same result, viz.: difficult breathing. The plausibility of this theory is sustained not only by the symptoms exhibited, but by the following well known facts: When the mucous membrane is in the condition which promotes excessive secretion and expectoration, it is relaxed, or flabby; when it is affected by acute inflammation and dryness, the fibers of this membrane are contracted."

In these two forms of asthma the dry climate

will be beneficial for one and injurious to the other, and vice versa. In fact, these two forms are two distinct diseases, and require entirely different treatment. The cause is blood derangement, poisoned or impoverished, and there is no treatment better than pure air, pure food and water, suitable exercise, avoiding all stimulants and narcotics. Strengthen and build up the entire body is the law, in this disease in particular.

INDIGESTION.

Symptoms.—Morbid appetite and thirst, heartburn, sick headache, constipation, piles, flatulence, colic pains, bilious conditions, and many other diseases, are the indications of dyspepsia, or indigestion.

This is such a universal complaint that it seems unnecessary to add anything to the thousands of able articles which have been published, and scattered broadcast over the country; we therefore suggest a few thoughts in regard to treatment:

The diet should be plain and simple, and, in chronic cases, we recommend eating only twice each day. Fasting will cure when all other efforts have failed. "Roughing it" is an excellent remedy. In dry, warm climates like California, "tenting" for a whole season is sure cure.

Constipation must be overcome by right living; sitz baths, and the girdle or abdominal compress are among the best helps for men and women. The sitz bath may be taken two or three times a day, and the girdle worn every night.

Drink pure hot and cold water if it can be had, using lemon and orange-ade daily. Of course all high seasoned foods are prohibited. Rest, recreation and

relaxation of *mind and body*, will do more than all your family physicians.

Individual effort is the royal road to health, and this is especially true in dyspepsia, and all its thousand varied expressions.

Dyspepsia or indigestion is the center and source of a large part of all our maladies.

"Affections of the liver begin at the stomach."
"What people suppose to be disease of the heart, is nine times in ten irritation of the stomach. "Headache, nervousness, sleeplessness, melancholy, hypochondria, are dyspeptic symptoms." "What we call a tired brain is really a disordered stomach. A few days of fasting, a few weeks of a very careful diet of brown bread and fruit, will cure nine cases in ten of all such disorders."

Chronic indigestion may be cured by a few treatments from an experienced mental healer. The writer has seen the very worst cases cured in less than a half dozen treatments; only a few require more than ten to fifteen treatments.

CHAPTER XV.

USEFUL RECIPES.

ONE of the best and most simple remedies known for sore eyes, cancers, scalds, burns, etc.: Beat the white of an egg to the consistency used for frosting cake. Let it stand until melted away to a liquid. Bottle, and use with a camel's hair brush or soft cloth. If kept in a cool place, will last for months. Try it.
—*Mrs. P., California.*

To Polish Pianos.—Notwithstanding great care, pianos, and especially uprights, will become smeared and lack luster. Do not attempt to use any varnishes or furniture polishes, but take lukewarm water, make soapsuds and wash thoroughly, a small space at a time, either with a sponge or soft rag, quickly rubbing dry with a larger rag. A piece of old tablecloth is the best for this purpose.

Cement for Stonework.—Holes in stonework may be stopped with shellac and powdered stone. Beat up some of the same kind of stone you wish to fill up, to a fine powder, mix it with the shellac; before filling brush the holes out with liquid shellac: fill the holes a little more than even or flush with the surface, so as to leave some to be rubbed off. It is always best to have them too full than not full enough.

The Proper Use of Glue.—Experienced wood workers have always contended that a glue joint, properly

done, is stronger than the wood itself. And yet joints often give way at the surface where the glue is used, which is accounted for by bad material. A similar reason is frequently the true cause, which few artisans wish to acknowledge. It is merely that skill is lacking. In gluing wood, it is asserted by competent authority, bad work is produced by applying glue to both surfaces. A good job is secured by applying the glue hot, but not extremely so, to one surface, which should be cold, while the other surface should be warm.

To Keep White Hands.—To prevent the hands from being affected by water or soapsuds, dip them immediately in vinegar water or lemon juice. The acid destroys the corrosive effect of the alkali, and makes the hands soft and white.

Furniture Polish.—A fine, lustrous polish for delicate cabinet work can be made as follows: Half-pint of linseed oil, half-pint of old ale, the white of an egg and one ounce of muriatic acid. Shake well before using. A little to be applied to the face of a soft linen pad and lightly rubbed for a minute or two over the article to be restored, which should first be rubbed off with an old silk handkerchief. It will keep any length of time.

To Strengthen the Hair.—"Dilute an ounce of borax and an ounce of camphor in two quarts of water, and wash the hair thoroughly twice a week, clipping the ends off occasionally. It will quickly grow long, thick and even."

To Remove Moth from the Face.—The principal causes of moth spots are biliousness and a torpid liver. Hot lemonade *drank freely*, doing away with tea and coffee, is a sure cure. Use a teaspoonful of lemon or

lime juice to one glass of water, *sipped as hot as can be borne*. Let this be the only beverage used until the spots are removed.

Food for Canary Birds.—“Give nothing to healthy birds but rape and canary seed, water and cuttle-fish bone, and gravel paper or sand on the floor of the cage — no hemp seed — and a bath three times a week. When moulting (shedding feathers) keep warm; avoid all drafts of air. Give plenty of German rape-seed; a little hard-boiled egg, mixed with crackers grated fine, is excellent. Feed at a certain hour in the morning. By observing these simple rules birds may be kept in fine condition for years. For birds that are sick or have lost their song, procure bird-*tonic* at a bird-store.”

Parasites upon Canaries.—The red mite, a minute insect almost invisible to the naked eye, but easily seen through the microscope, is found in large numbers in nearly all the cages containing canaries, particularly those which are kept in dark rooms away from the light. These tiny creatures shun the light, and generally leave the birds during the day, concealing themselves in the cracks and crevices of the cage until darkness arrives, when they sally forth to attack the canaries. By continually irritating them, they cause a loss of sleep, which occasions many diseases and very often is the source of their death.

How to Destroy Parasites.—The presence of these insects is indicated by the uneasy manner the birds exhibit, becoming dispirited, and sitting in a drooping position on the perches or on the ground. It is difficult to get rid of them. A plan simple and effectual, is to place in the cage a hollow reed with three or four

gimlet holes along it, as a substitute for the ordinary perch.

The mites hide in the reed with the return of light, and can be readily shaken from it. In a short time the insects can all be destroyed by this easy process.

Care of Young Canaries.—“Feed young canaries with white and yolk of hard eggs, mixed together with a little bread steeped in water. This should be pressed and placed in one vessel, while in another should be put some boiled rape seed, washed in fresh water. Change the food every day. When they are a month old, put them in separate cages.”

Glue Starch for Calicoes.—“Boil a piece of glue, four inches square in three quarts of water. Keep it in a bottle well corked. Use for calicoes.”

To Wash Flannel.—Never rub soap upon it. Dissolve the soap in warm water to make a good suds. Rinse in warm water; very cold or hot water will shrink flannel. Shake them out several minutes before hanging to dry. Blankets are washed in the same way.

Best Way to Wash Table Linen.—“Put a teaspoonful of sugar of lead into two-thirds of a pail of water, and when dissolved, soak the table linen in it fifteen or twenty minutes. Be careful in wringing the article from this water, that there is no sore or cut on the hands, as the sugar of lead is poisonous. Everything that is liable to fade must be washed and rinsed quickly and hung in a shady place to dry.”

To Remove Fruit Stains from Napkins.—Pour hot water on the spots before washing; wet with hartshorn or oxalic acid, a teaspoonful to a teacup of water.

Ink and Iron Mould.—This may be taken out by

wetting the spots in milk, then covering them with common salt. It should be done before the garment has been washed. Another way to take out ink is to dip it in melted tallow. For fine, delicate articles, this is the best way.

To Take Out Scorch.—Lay the article scorched where the bright sunshine will fall upon it. It is said to remove the spot, and leave it white as snow.

Mildewed Linen.—Remove mildew by soaping the spots; while wet, cover with fine chalk scraped to powder, well rubbed in.

To Remove Paint Stains on Windows.—"It frequently happens that painters splash the plate or other glass windows when they are painting the sills. When this is the case, melt some soda in very hot water and wash them with it, using a soft flannel. It will entirely remove the paint."

To Remove Stains from the Hands.—A few drops of sulphuric acid in water will take the stains of fruit, dark dyes, stove blacking, etc., from the hands without injuring them. Care must, however, be taken not to drop it upon the clothes. It will remove the color from woolen, and eat holes in cotton fabrics.

Coffee Stains.—Pour on them a small stream of boiling water before putting the article in the wash.

To Renew Velvet.—Wet a cloth and put it over a hot flatiron, then draw the velvet across it, brushing it at the same time with a soft brush, and it will look as nice as new.

Ammonia for Renovation.—"Keep constantly in the house some strong spirits of hartshorn in a ground-glass stoppered bottle. A teaspoonful in a tablespoonful of water will clean combs and brushes.

“In any case where an acid has taken the color from a fabric, ammonia will restore it. Washing a carpet in ammonia water—say a tablespoonful of concentrated ammonia to a quart of warm suds—will take almost any stain out of it.

“In cleaning paint, glass, silver or gold, it is invaluable, as well as for keeping the hands soft and white after cleaning all these other things.

“For cleaning windows, put a teaspoonful of strong ammonia in a half pint of clear, warm water, wring a cloth out, and rub sashes and glass, then rub with a dry cloth.

“Stains, pencil marks, fly specks, and all manner of dirt, disappear under the ammonia treatment, with no injury to paint or varnish, if not used too strong.”

To Restore Crape.—“A bit of glue dissolved in skim milk will restore crape. Ribbons of every kind should be washed in cold suds, and not rinsed.”

To Restore Silk.—The best method to make old silk look like new, and one that is employed by millions, is to sponge over the outside with strong cold black tea. The silk should be ironed on the wrong side.

To Clean Kid Gloves.—“Have ready a little new milk in one saucer, a piece of white soap in another, a clean cloth folded two or three times. On the cloth lay out the glove smooth and neat. Take a piece of flannel, dip it in the milk, then rub off a good quantity of soap on the wetted flannel, and commence to rub the glove toward the fingers, holding it firmly with the left hand. Continue this process until the glove, if white, looks of a dingy yellow, though clean; if colored, till it looks dry and spoiled. Lay it to dry, and the operator will soon be gratified to see that the old glove

looks nearly new. It will be soft, glossy, smooth and elastic."

Washing Kid Gloves.—"First, see that your hands are clean, then put on your gloves, and wash them as though you were washing your hands, in a basin of spirits of turpentine. This method is used in Paris. The gloves should be hung in the air or some dry place to carry away the smell of turpentine."

To Color Kid Gloves.—"Put a handful of logwood into a bowl, cover with alcohol, and let it soak until it looks strong—one day, perhaps. Put one glove on the hand, dip a small woolen cloth or sponge into the liquid, wet the glove all over, rub it dry and hard until it shines, and it will be a nice purple. Repeat the process, and it will be black."

To Wash Hair Brushes.—"Hair brushes, however dirty, may be kept washed, and kept good for years, without loss of stiffness, by putting a small handful of soda into a pint jug of boiling water. When the soda is melted, put in the brush and stir it about till clean. Rinse it in cold water and dry in the sun or by the fire. The quicker it dries, the harder the bristles will be."

To Fill Holes in Walls.—"Small holes in white walls can easily be repaired without sending for a mason. Equal parts of plaster of Paris and white sand, such as is used in most families for scouring purposes, mixed with water to a paste, applied immediately after removing the loose particles of the walls, and smoothed with a knife or flat piece of wood, will make the broken place as good as new. As the mixture hardens very quickly, it is best to prepare but a small quantity at a time."

To Clean White Ostrich Feathers.—“Wash them well in soft water with white soap and blue, if you can get the blue; if not, use the white soap alone; rub them through white, clean paper, beat them on the paper, shake them before the fire, dry them in the air by waving them with the hand to and fro. Afterward curl them.” For curling use scissors or a dull knife blade.

Diamond Cement.—“The diamond cement which is so useful in joining china, wood, leather, etc., is formed as follows: White glue (or gelatine), four pounds; white lead (dry), one pound; soft water, four quarts; alcohol, one quart. Boil the glue and lead in the water by means of a water bath; when the glue is dissolved, add the alcohol and stir until the whole is well mixed. Pour into vials for use.”

A Cement Withstanding Heat and Moisture.—“Pure white lead, or zinc white, ground in oil, and used very thick, is an excellent cement for mending broken crockery-ware; but it takes a long time to harden. It is well to put the mended object in some storeroom, and not to look at it for several weeks or even months. It will then be found so firmly united, that if ever again broken it will not part on the line of the former fracture.”

Liquid Glue.—Dissolve one ounce of borax in a pint of boiling water, add two ounces of shellac and boil in a covered vessel until the lac is dissolved. This forms a very useful and cheap cement. It answers well for pasting labels on tin, and withstands damp much better than the common glue. The liquid glue made by dissolving shellac in naphtha is dearer, soon dries up and has an unpleasant smell.

Novel Cure for Night Sweats.—A writer in the *Utica Observer* repeats this story: "Well, my sister, Mrs. Kardic, had seemed to be fairly started on the road to the grave, because of consumption. She had night sweats and every indication of that dreadful disease. She doctored, she traveled, but she grew no better. Indeed, we could see that she grew steadily worse. Somebody told her that she could cure the night sweats by setting a large pan of fresh water under her bed every night. Of course she laughed at the idea. People always laugh at any remedy that involves neither trouble nor expense. No; she rather thought such a remedy an insult to her intelligence. Her daughter, however, thought everything worth trying, and slipped the pan of water under the bed without her mother knowing it. Curious, but that night she missed her usual sweat. And every night thereafter when the pan was under the bed there was no sweat.

"Then she was told, and was greatly astonished and delighted. After that, when the water had not been changed, the sweats returned, though she did not know that the water had not been changed; so it couldn't have been the result of imagination. The sweats have been entirely stopped by this simple remedy, and Mrs. K. seems to be getting well. It's a simple thing, but I wish you would write it out in your newspaper letters, for it may do sufferers good. The pan must be set under the middle of the bed, directly under the spine of the patient. Once, when Mrs. K. rolled over in her sleep on the side of the bed, away from the water, the sweats returned."

Frozen Milk.—Frozen milk is now given to patients

suffering with irritable stomachs, and is retained when all other substances are thrown off.

Bleeding at the Nose.—The *Scientific American* says: "The best remedy for bleeding at the nose, given by Dr. Gleason, at one of his lectures, is in the vigorous motion of the jaws, as if in the act of chewing. In the case of a child, a wad of paper should be inserted, to chew it hard. It is the motion that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in the severest cases."

Cure for Most Dangerous Wounds.—An intelligent and trustworthy correspondent, says the *Boston Transcript*, has sent us the following: "The smoke of woolen rags is a cure for the most dangerous wounds. A lady of my acquaintance ran a machine needle through her finger. She could not be released till the machine was taken to pieces. The needle had broken into her finger in three pieces, one of which was bent almost double. After repeated trials the pieces were extracted by pincers, but they were very strongly imbedded. The pain reached to the shoulder, and there was every danger of lockjaw. The woolen rags were put over the coals, and she held her finger over the smoke, and in a very short time all the pain was gone, and it never returned, though it was some little time before the finger healed. This is but one of many instances of such cure, some of them taking place after several days from the time of the wound. Let woolen rags be kept sacredly and always at hand for wounds. The smoke and stench will fill the house, perhaps, but that is a trifle when

the alternative is lockjaw, or even a long, painful sequel to a wound. Another instance was the wound made by an enraged cat, which tore the flesh from the wrist to the elbow, and bit through the fleshy part of the hand. One ministration of the smoke extracted all the pain, which had been frightful."

White of Egg for Infants.—"Stir the white of an egg into a tumblerful of cool water, or water warm as it can be without coagulating the egg. Give to infants suffering from extreme disorder of digestion and unable to take milk. This simple mixture has saved many an infant's life.

Dryness and Roughness of the Skin.—"Chapped hands, scales, cracks and fissures of the skin are very annoying to those of tender, dry skin, especially so to children. I am often asked what is best to do for them.

"Anoint them once or twice a day with the following, which will be found excellent also for application on the hands after washing them, when one needs to do it often. It makes the skin soft, smooth and velvety.

℞. Simple tincture benzoin, 1 ounce.
Glycerine, 3 ounces.
Pure carbolic acid, 1 grain.

Mix.

"Be careful to use *simple*, not *compound*, tincture of benzoin.—*Dr. O'Leary.*

A Medical Inhaler for catarrh and lung troubles:

$\frac{1}{2}$ ounce tolu,
1 pint alcohol,
4 drachms oil bitter almonds (for an adult),
1 " " " " (for child),
1 ounce powdered benzoin.

Cough Remedy.—One-half pint of New England rum, one-half pint of honey, one-fourth ounce of tar: hold a spoonful in the mouth and inhale through the nostrils before swallowing it.

Sure cure for Cholera.—Tincture of opium (laudanum, 1 ounce; Spirits camphor, 1 ounce; Tincture capsicum, 1 ounce; Chloroform, $\frac{1}{2}$ ounce; Tincture rhubarb, 2 ounces. Mix.

Dose, one-half to a full teaspoon every hour or two hours for an adult. For child one-half of the above quantity.

Treatment of Drowned Persons.—

I. Send with all speed for medical aid, for articles of clothing, blankets, etc.

II. Treat the patient on the spot, in the open air, exposing the face and chest freely to the breeze, except in too cold weather.

III. Place the patient gently on the face (to allow any fluids to flow from the mouth).

IV. Then raise the patient into a sitting posture and endeavor to excite respiration.

1. By snuff, hartshorn, etc., applied to the nostrils.
2. By irritating the throat by a feather or the finger.
3. By dashing hot and cold water alternately on the face and chest. If there be no success, lose no time, but

V. Replace the patient on his face, his arms under his head that the tongue may fall forward, and leave the entrance into the windpipe free, and that any fluids may flow out of the mouth, then

1. Turn the body gradually but completely on the side, *and a little more*, and then again on the face alternately (to induce inspiration and expiration).

2. When replaced, apply pressure along the back and ribs, and then remove it (to induce further inspiration and expiration), and proceed as before.

3. Let these measures be repeated gently, deliberately, but efficiently and perseveringly sixteen times a minute only. Continuing these measures, rub all the limbs and the trunk *upward* with warm hands, making firm pressure energetically. Replace the wet clothes by such other covering, etc., as can be procured.

How to Tell when a Person is Dead.—While we are decidedly in favor of cremation, we do not admit that the fear of being buried alive should be a reason to cause us to reject burial and to adopt cremation. There are two simple tests by which we can always convince ourselves whether a person is really dead or not. One test is the same that has been crowned with a prize by the French government, which had for years offered a large reward for the discovery of any method, always applicable, always reliable, and one that may be practiced by the most ignorant. The method of determining actual death which was considered by the French government as being worthy of the reward is the following:

When the fingers of a person who is supposed to be dead are fully extended, but kept near together, and if placed in front of a candle light in a dark room, a peculiar bright color, due to the capillary circulation, will be visible where the fingers touch each other, if there is any life left.

The other is based upon the well known fact that the muscles of a human being will never respond for a longer time to the strongest electrical current than for one hour and a half after death; while, as long as life

lasts, may its evidence be ever so little, the contractility of the muscles, if not affected by some forms of paralysis—and in cases thus affected, when death seems to occur, it always is real—remains.—*Medical and Surgical Reporter.*

To Renovate Black Silk Ribbons.—Boil an old black kid glove in a pint of soft water. Lay your silk on a table, and sponge with the water on the side intended for the *right* side; then pin to a sheet stretched on the carpet until it dries. Do not use an iron. A little experience will be necessary to know the amount of sizing, as you may make it too stiff.—*Aunt Myra.*

To Renovate Black Silk.—Wipe off thoroughly with a clean cloth; lay on a table and sponge with hot coffee strained through muslin. Sponge, then pin to a sheet stretched on the carpet until it dries. Do not iron.

A Recipe Worth One Thousand Dollars.—Take one pound of sal soda and one-fourth pound of unslaked lime, put them in a gallon of water and boil twenty minutes; let it stand till cool; then drain off and put it in a stone jar or jug. Soak your clothes over night, wring them out and rub on plenty of soap, and to one boiler of clothes add one-half tea cup of washing fluid. Boil one-half hour briskly, then wash them thoroughly through one suds and rinse well. This recipe is invaluable, and you will never regret trying it.—*Mrs. E. W.*

A sure way to keep ink from growing thick is to put two or three cloves in your ink bottle.

To Renovate Woolen Goods.—Procure at the drug store five cents' worth of Chili bark, tear it into small pieces, steep slowly in considerable water, when it is

ready for use. This quantity of bark will answer for several applications.

To Erase Grease from Silk.—Procure of the druggist a small piece of “Tailors’ French chalk;” scrape off with your knife enough to cover the spot entirely; leave it on until the chalk is absorbed; if not all removed scrape on more, and continue this until all trace is removed. The sooner it is applied the better.

Pure Cayenne Pepper, full strength, blown into cracks and crevices will keep away mice and ants.

Foul Gas in Vaults, Wells, Etc.—“There is reason to suspect foul air in all old vaults and wells. Before a descent is made into one a lighted torch or candle ought to be lowered into it. If it is ‘put out’ it would endanger life to descend. A quantity of water and quick lime, thrown in, giving a current of air an opportunity to circulate, would disperse the foul gas. Make the test always before descending.”

Raw Beef.—“Physicians often administer to consumptives, and persons of frail constitutions, a diet of finely chopped raw beef, properly seasoned with salt, and heated by placing the dish containing it in boiling water.

“This food is given, also, in cases where the stomach rejects almost every other form of food. It assimilates rapidly and affords nourishment, while patients learn to long for and like it.

“Some of the severest forms of that distressing ailment, called dysentery, are sometimes entirely cured by the patient eating a heaped tablespoonful of raw beef at a time, cut up very fine, and repeated at intervals of four hours until cured, eating and drinking nothing else in the meanwhile.”

Cheerfulness is essential to digestion.

A good laugh is the best of sauce.

Care and grief are the bitterest foes of digestion.

How to Mend Kid Gloves.—Use common court plaster as you would to patch up a bruise or wound, only turn the glove and patch from the inside.

Wounds and Bruises.—Slight wounds and bruises are easily dressed with a good quality of court plaster, also burns and scalds.

More severe wounds, burns and scalds should have a water dressing. Use two or three thicknesses of soft linen folded, and wet in pure, cool soft water; place upon the wound or bruise after the injured part, or parts, have been pressed to their places by the fingers, then cover and bind with a smooth strip of firm cotton cloth; change as often as it gets dry, or moisten with a sponge and only change once a day. This is all that will be required. This dressing is considered *the best* by all first-class surgeons. Try it for boils, carbuncles, inflamed joints, swelling and *external fevers*. It is clean, simple, reliable and without expense. Try it.

CHAPTER XVI.

HEALTH CRYSTALS.

LINCOLN'S FAVORITE POEM.

THE following beautiful poem was a particular favorite with President Lincoln, who often referred to it as one of the finest productions of the English language. It is related by Mr. F. B. Carpenter, the artist, that while engaged in painting Mr. Lincoln's portrait at the White House, the president said to him one evening: "The poem has been a great favorite with me for years. It was first shown to me when a young man by a friend. The beauty of it at once struck me, and I learned it by heart. I would give a great deal to know who wrote it, but have never been able to ascertain.

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scatter'd around and together be laid;
And the young and the old and the low and the high,
Shall molder to dust and together shall die.

The child that a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who bless'd,—
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure, her triumphs are by;
And the memory of those who have loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,
The brow of the priest that the miter hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climb'd with his goats to the steep,
The beggar who wander'd in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoy'd the communion of heaven,
The sinner who dared to remain unforgiven.
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed,
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that have often been told.

For we are the same our fathers have been;
We see the same sights that our fathers have seen,
We drink the same stream, and we feel the same sun,
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking from, they too would shrink;
To the life we are clinging to, they too would cling;
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;
They scorn'd, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joy'd, but the voice of their gladness is dumb.

They died — ay! they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud —
Oh! why should the spirit of mortal be proud?

THE HIGHER PHYSIOLOGY.

“There are times when a wayward feeling of dislike and discontent with house and people and little doings comes over one, which, if possible, should in every instance be indulged. Have you not often felt that you would like to lie down in a warm nook in the woods, and let the sunshine pour on your easy limbs, and spread its genial rays over your whole body, and let the new-come robin twitter above in the pine boughs, the fir trees whisper softly in the wind, the little brook, swollen with the rain, gurgle in silvery ripples at your feet, and feel a sense of solitude and uninterrupted, human voices shut out of the ears altogether? Are there not times when a room becomes a prison, people, friends, and every-day cares torment? Ah, to be free for an hour, a day! To forget how we shall be fed, who shall make the clothing, how much butter costs, and whether it were well to place one's chair in a draft! How unutterably dreary life appears! How tiresome its energy, its constant motion, its chat, its busy calculations, its little necessities, and the companionship of so many whom we were far happier without! The thought of the lonely woods, the wind-swept, deserted shore, the unfrequented mountain top, the silent lake, comes over the soul with a sense of unspeakable long-

ing. Oh, to go away, quite away, from it all! From the petty worries and the arguments, and the deference to the wishes of Tom and the giving up to Kate, and the noise, the distracting noise, of everybody! Go! If it is possible, go to the woods, the sea, to the silence and the loneliness your poor, tired heart and body and soul crave, if it be but for a day. Or shut yourself into your room, and command that no one shall touch the door-knob until you come out. You cannot? You can, and you must. Soul, body, mind, have their inalienable rights. If your dearest friend were dying and sent for you, you would go. You would drop everything, provide a substitute, and fly to hear her last words. Your dearest friend *is* dying! The spirit within you is calling you to come away, out of all these earthly worries, and give her your presence, your succor, your love and attention. If you do not, her qualities must suffer. Her being must be warped from a true level, her progress stopped, her development in virtue retarded. You become impatient, disgusted, unreasonable, irritable, unjust, unkind, unrighteous. Nerves unstrung, brain on fire, body weary, heart sad,—and all for a little silence, a little sleep, a little solitude, a breath of nature, a sense of her gentle and soothing influences, a quiet moment with God out in His gay, free fields, a communion with higher and sweeter, and more beautiful ideals than the inevitable round of every day! Indulge yourself in some way. Or, in other words, cramp yourself no longer in one position. Stretch your legs, and let your thoughts go free. This is the higher physiology.”

THE WORLD IS A BETTER WORLD.

Aye, the world is a better world today!

And a great good mother this earth of ours;

Her white tomorrows are a white stairway

To lead us up to the star-lit flowers—

The spiral tomorrows that one by one

We climb and we climb in the face of the sun.

Aye, the world is a braver world today!

For many a hero will bear with wrong—

Will laugh at wrong and will turn away;

Will whistle it down the wind with a song—

Will slay the wrong with his splendid scorn!

The bravest hero that ever was born!

— *Joaquin Miller.*

HOW TO BE HAPPY AND LONG-LIVED.

“First, study to acquire a composure of mind and body. Avoid agitation of one or the other, especially before and after meals, or while the process of digestion is going on. To this end govern your temper. Endeavor to look on the bright side of things; keep down, as much as possible, the unruly passions; discard envy, hatred and malice, and lay your head upon the pillow of charity with all mankind. Let not your wants outrun your means. Whatever difficulties you have to encounter, be not perplexed, but only think what is right to do in the sight of Him who saith all things, and bear without pining the results. When your meals are solitary let your thoughts be cheerful; when you are social, which is better, avoid disputes or serious arguments or unpleasant topics. “Unquiet meals,” says Shakespeare, “make ill digestions”; and the contrary is produced by easy conversation, a pleasant project, welcome news or a lively companion. I advise wives

not to entertain their husbands with domestic grievances about children or servants, nor ask for money or propound unreasonable or provoking questions; and advise husbands to keep the cares and vexations of the world to themselves, but to be communicative of whatever is comforting, cheerful and amusing. Self-government is the best step to health and happiness. In this connection the following suggestions are apropos:

Eat slowly, as if it was a pleasure you desired to prolong, rather than a duty to be performed as soon as possible.

Don't bring your prejudices, your dislikes, your annoyances, your past misfortunes or future forebodings to the table. They will spoil the best dinner. Respect the hours of meals; you have no right to injure the temper of the cook, destroy the flavor of the viands and the comfort of the family by your want of punctuality.

Have as much variety in your food as possible, but not many dishes served at one time.

Find as little fault as possible with the food prepared, and praise when you can.

Finally, be thankful if you have no meat, that you have at least an appetite, and hope for something better in the future."

"There is a grandeur in the soul that dares
To live out all the life God lit within;
That battles with the passions hand to hand;
That wears no mail and hides behind no shield;
That plucks its joys in the shadow of death's wing;
That drains at one deep draught the word of life."

CONQUERED AT LAST.

[Shortly after the last yellow fever scourge swept up the Mississippi Valley the *Mobile News* offered a prize for the poem by a

southern writer which should best express the gratitude of the southern heart toward the people of the North for the philanthropy and magnanimity so nobly and freely displayed during the pestilence. This offer called forth seventy-seven compositions from various parts of the South, and the prize was finally awarded to Miss Maria L. Eve, of Augusta, Ga., the author of "Conquered at Last."]

You came to us once, O brothers, in wrath,
And rude desolation followed your path.

You conquered us then, but only in part,
For a stubborn thing is the human heart.

So the mad wind blows in his might and main,
And the forests bend to his breath like grain,

Their heads in the dust and their branches broke;
But how shall he soften their hearts of oak?

You swept o'er our land like the whirlwind's wing,
But the human heart is a stubborn thing.

We laid down our arms, we yielded our will,
But our heart of heart was unconquered still.

We are vanquished," we said, "but our wounds must heal;"
We gave you our swords, but our hearts were steel.

"We are conquered," we said, but our hearts were sore,
And "woe to the conquered" on every door.

But the spoiler came and he would not spare,
And the angel that walketh in darkness was there:—

He walked through the valley, walked through the street,
And he left the print of his fiery feet

In the dead, dead, dead, that were everywhere,
And buried away with never a prayer.

From the desolate land, from its very heart,
There went forth a cry to the uttermost part;—

You heard it, O brothers!—with never a measure
You opened your hearts, and poured out your treasure.

O Sisters of Mercy, you gave above these!
For you helped, we know, on your bended knees.

Your pity was human, but oh! it was more,
When you shared our cross and our burden bore.

Your lives in your hands you stood by our side;
Your lives for our lives—you lay down and died.

And no greater love hath a man to give,
Than to lay down his life that his friends may live.

You poured in our wounds the oil and the wine
That you brought to us from a Hand Divine.

You conquered us once, and our swords we gave;
We yield now our hearts—they are all we have.

Our last trench was there, and it held out long;
It is yours, O friends! and you'll find it strong.

Your love had a magic diviner than art.
And "Conquered by Kindness" we'll write on our heart.

—*Maria L. Eoc.*

SELF.

The greatest mystery in this world to man is himself. He may keep his company down to extreme old age, and each day will but tell him he is journeying with a stranger. His own dwelling place of flesh he seldom enters, and, indeed, knows little or nothing of his own company. The exterior he is all too familiar with, trusting to art to accomplish here what he might more than achieve by half the attention bestowed upon the inner life. Little as one knows of self, yet must he, through all eternity, go with himself, and in spite of inclinations, learn to know himself. When he sees in the real life, which is to come, the place of abode, his earth life, called for and created for him, he may wonder that it is not just what he would have had it. But he will soon understand that, having not made the acquaintance of the architect, he can not expect the embodiment of his ideal. That the world sees and

mainly cares for externals, is only greater reason why we should be diligent and careful to cultivate that which is unseen, but everlasting.

FAITH AND WORKS.

No answer comes to those that pray,
And idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words,
And do not aid.

When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone,
But he who prayeth, and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed.

—*J. C. Rockwell.*

ENOUGH.

The duration of life should not be measured by length of years, but by what one accomplishes for the benefit of others and the improvement of self. It is truly said that "upon the will, and not upon the number of days, depends a sufficient length of life." The best and most useful of lives are the ones least satisfactory unto themselves, since every step in advance is a revelation of new possibilities and new work for those who truly live. We do not believe the longest and most industrious life is sufficient to work out all its plans. But it is comforting to know that new hands are ready to begin where the old ones leave off. Those called to the other side go but to new spheres of

labor, and while they toil with better facilities none of their interest is lost in the undertakings of their successors in earthly things. Thus all good works begun by mortals are destined to completion, or at least to beneficial results; for we do not suppose any organized effort that held good to the human race was ever complete. Were it so, men would attain to a state wherein they would not need fellow aid. That life is long enough, and good enough, which inspires others to industry, for the betterment of their kind.

A HINDU FABLE.

Vishnu spake to Bal the wise:
"List! I give this choice to thee;
Hearken, then, and ponder well;
Open wide thine ears to me!
Wilt thou enter with five fools
Through the gates of Paradise?
Or to Hades, dark and deep,
Go with five men who are wise?"
Quick he answered, keen of mind:
"With the wise men would I dwell;
Hell were then a paradise;
But with folly Heaven were Hell!"

—*Henry Ripley Dorr.*

"It is the beauty of truth, that nothing can rest upon it but justice."

"Truth is like the blue vault of heaven — over all and eternal. It needs as little defense, since no harm can touch it. Many human lives are spent in fighting for it, but it would be just as strong and impregnable, if the myriads of worlds in space should combine as one against it. It is like the life of Him whom the world is ever bringing to trial, denouncing and denying, but whose spirit pervades and lives in all that is

good and lovely. It is His spirit, and, like Him, is it persecuted.

“Does it cry out? Do the eternal heavens complain that they are not understood, that they do not awaken adoration in all minds, and draw them to a study of their mysteries? No; all is silent. Beauty lives and reigns in heaven upon earth, and in the hearts of all whose lives are actuated by the spirit of Him who would save by truth alone, the truth of right, and the calm adherence thereto that causes no wrangling. It is kind and patient, waiting for the time to come when ‘all knees shall bow,’ and ‘all tongues shall confess.’”

SANCTITY OF SUFFERING.

Our beautiful poet, Longfellow, has truly said :

“Into each life some rain must fall,
Some days be dark and dreary.”

“There is no life, however fair may seem the way, but knows its night of sorrow; none but have their own Gethsemane. Suffering is the one inheritance to which every member of earth’s family is fellow-heir; it has its mission and purpose in life’s great plan—a purpose which we should endeavor to early grasp, thereby reaping the highest good to ourselves. We but begin to perceive the depth and breadth of our innermost nature, and catch the scintillating gleams of the grand possibilities of our divine being, after we have passed through the crucible of affliction. We cannot understand why discords produce the most profound melody, nor why the imprisoned songster trills his sweetest lays, no more than we can understand why the spirit of man is purified only when the soul has

been wrung by some great agony. It seems to be God's system to measure the soul by its capacity "to suffer and be strong." He who can turn the fiery ordeals of existence into blossoms of loving, gentle thoughts—flowers whose fragrance shall fill the myriad corridors of pain with a subtle penetration of joy and gladness, is indeed an angel of glory, an angel of peace; not like Sandalphon in the legend of old, standing by the gateway of the celestial city, but on earth mingling with the sad and sorrowful, often with a bruised and mangled heart. This is indeed the work of the divine. So, tired and weary one, bowed by the weight of a mighty woe, cherish this thought, that when the golden rays of hope penetrate the somber gloom, the inner meaning of the lesson will burst upon your consciousness in crystal splendor, and you can say with that "sweet singer," Phoebe Cary:

"So let my past stand, just as it stands,
And let me now, as I may, grow old;
I am what I am, and my life for me
Is the best—or it had not been, I hold."

Paradise is open to all kind hearts. God welcomes whoever has dried tears, either under the crown of the martyrs or under wreaths of flowers.—*Beranger*.

Whatever the world may say, there are some mortal sorrows, and our lives ebb away less through our blood than through our tears.—*P. J.*

"Politeness is as natural to delicate natures as perfume is to flowers."—*De Finod*.

What does it matter whether the sun shines on you or not, if you have sunshine within? It can never shine on the head unless it first shines in the heart. It is not so easy to keep a brave, cheerful heart as it is

to tell others to do so; but it is a good habit that may become fixed in a short time with a little practice. Nothing here is truly ours, but the passing moment and what it holds. Why should we, then, fret for something next week or next month? That time may find us where we shall have no more need of material things. Strive for the future, but do not forget the present.

“Bad or despondent thoughts injure the mind; they also injure the blood; for thoughts are the life blood of the mind.”

PARENTAL LOVE.

[A rich man who had no children proposed to his poor neighbor, who had seven, to take one of them, and promised, if the parents would consent, that he would give them property enough to make themselves, and their other six children, comfortable for life.]

“Which shall it be? Which shall it be?”

I looked at John — John looked at me;
And when I found that I must speak,
My voice seemed strangely low and weak.
“Tell me again what Robert said;”
And then I, listening, bent my head.

“This is his letter: ‘I will give
A house and land while you shall live,
If in return, from out your seven,
One child to me for aye is given.’”

I looked at John’s old garments worn:
I thought of all that he had borne —
Of poverty, and work, and care,
Which I, though willing, could not share:
I thought of seven young mouths to feed —
Of seven little children’s need;
And then of this.

“Come, John,” said I,
“We’ll choose among them as they lie.
Asleep.” So, walking hand in hand,
Dear John and I surveyed our band.

First to the cradle lightly stepped,
Where Lilian, the baby, slept ;
Softly the father stooped to lay
His rough hand down in loving way,
When dream or whisper made her stir ;
And huskily he said, " Not her ! "

We stooped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so beautiful and fair.
I saw on James's rough, red cheek
A tear undried. Ere John could speak,
" He's but a baby, *too*," said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace.
" No, for a thousand crowns, not him,"
He whispered, while our eyes were dim.

Poor Dick ! bad Dick ! our wayward son—
Turbulent, reckless, idle one—
Could he be spared ? Nay, He who gave,
Bid us befriend him to the grave ;
Only a mother's heart could be
Patient enough for such as he !
" And so," said John, " I would not dare
To send him from her bedside prayer."

Then stole we softly up above,
And knelt by Mary, child of love.
" Perhaps for her 'twould better be,"
I said to John. Quite silently
He lifted up a curl that lay
Across her cheek in willful way,
And shook his head. " Nay, love, not *thee*."
The while my heart beat audibly.

Only one more, our eldest lad,
Trusty and truthful, good and glad ;
So like his father. " No, John, no ;
I cannot, will not, let *him* go."

And so we wrote, in courteous way,
 We could not give one child away.
 And afterward toil lighter seemed,
 Thinking of that of which we dreamed ;
 Happy, in truth, that not one face
 We missed from its accustomed place.
 Thankful to work for all the seven,
 Trusting the rest to One in heaven.

GEMS OF THOUGHT.

Intelligent design is impressed on all God's works. All the Messiahs of the past that we know of through history and its traditions, made their advent in localities near the center of the population of all that was known of the world by the people among whom they appeared. The regions along the Mediterranean have given birth to many Messiahs, and for the reason that from localities thereabout the light could be radiated into the three continents of Europe, Asia and Africa. The Pacific coast of North America is now the most available region for the dissemination of spiritual truths.

OLD AND NEW.

Who will contend that the old systems of healing are the best, and should have exclusive *legal rights*: that they are the best that may be discovered?

New discoveries are the order of the day in mechanics, science and arts! why not in healing the sick?

Is there not a demand for *more light* in this direction?

"There is no greater benefactor than he who brings health and happiness to his fellows."

"It is a fearful thing to live even to middle age and go into the world of spirits without correcting a single

inherited tendency, or mastering one of the problems of our bodily existence. Some do not even learn to make an honest and comfortable living. They neither get the better of the world, nor get better *than* the world.

"It would seem that such have gone through the discipline and annoyance of earth-life to very little purpose."

"He is himself mean who without cause thinks meanly of another. Conscious of his own low moral plane, he would drag others to his level. His opinions are the suggestions of his own baseness. They are the reflections of himself, and his calumnies his own condemnation."

"All around you are the elements and essences necessary for the development of your higher nature. You stand in the realm of infinitude itself, and have but to direct your soul in thought and desire toward it, ere you feel it permeating your innermost life, for he who truly aspires cannot fail to be inspired."

ADVERSITY.

The germ from the chalice of the flower,
Where it sparkles 'neath the sun of gold,
Is placed within the earth, its dower,
Which the darkness, death and mold,
Seemingly have hidden from sight
Forever, out of the day's blest light.

Patience! behold the life appears
In the small shoot of tender green,
And after all the hopes and fears
Anew the chalice of light is seen.

The little bird within the nest,
Is held by prison walls at first

And knows not of the wondrous quest,
 When at last its wings shall burst
 The binding barriers, and go free,
 And the song is sung triumphantly.

Out in the winter's night, the oak
 Makes fearful groaning in the storm;
 And yet a twig is not often broke,
 The bark grows rough to keep it warm,
 And the strong current underneath
 Prepares the way for the living sheath;
 Until at last the tree has risen,
 Strong in its power, and strength, and might,
 Pressing through each wintry prison
 With new fresh banners of delight.

So thou, O soul! must learn to know
 That the seed, thus planted in the sod,
 Must grow as the lily's chalice doth grow,
 And whiten 'neath sorrow, unto God.
 You've trod the earth, and you complain,
 Which makes the shadows hard to bear;
 God knoweth it is only through pain
 You grow to where the angels are.

And so amid the storm and death
 And sorrow of this lower state,
 You learn to breathe the higher breath,
 And learn, at last, through strife and hate;
 And glory gleams upon the earth,
 The wonder of the heavenly birth.

—Mrs. C. L. V. R., Chicago.

MOTHER KNOWS.

Nobody knows of the work it makes
 To keep the home together;
 Nobody knows of the steps it takes,
 Nobody knows — but mother.

Nobody listens to childish woes
 Which kisses only smother;
 Nobody's pained by naughty blows,
 Nobody — only mother.

Nobody knows of the sleepless care
 Bestowed upon baby brother ;
 Nobody knows of the tender pray'r,
 Nobody — only mother.

Nobody knows of the lessons taught
 Of loving one another ;
 Nobody knows of the patience sought
 Nobody — only mother.

Nobody knows of the anxious fears
 Lest darlings may not weather
 The storm of life in after years,
 Nobody knows — but mother.

Nobody kneels at the throne above
 To thank the Heavenly Father
 For that sweetest gift — a mother's love ;
 Nobody can — but mother.

—H. C. Dodge.

THERE IS NO DEATH.

“There is no death ! What seems so is transition.
 This life of mortal breath
 Is but a suburb of the life Elysian,
 Whose portal we call death.

* * * * *

We see but dimly through the vapors ;
 Amid these earthly damps ;
 What seems to us but sad, funeral tapers
 May be heaven's distant lamps.

* * * * *

And though at times impetuous with emotion,
 And anguish long suppressed,
 The swelling heart heaves, meaning like the ocean
 That cannot be at rest.

* * * * *

We will be patient, and assuage the feeling
 We may not wholly stay ;
 By silence sanctifying, not concealing,
 The grief that must have way.”

—H. W. Longfellow.

WHAT ONE OUGHT TO KNOW.

Ruskin says: "An educated man ought to know three things: first, where he is — that is to say, what kind of a world he has got into; how large it is, what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where is he going — that is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world. Thirdly, what he had best do under the circumstances; what are the present state and wants of mankind; what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued that he is ready to do what he knows he ought, is an educated man; and the man who knows them not, is uneducated, although he could talk all the tongues of Babel."

OURSELVES.

Emerson says, with startling truth, that we are in the habit of letting go those fine thoughts and living ideas which rise in our own minds, and following *slavishly* after what others say or do, as if, *because* others said and did thus, they must be more right or original than we who as yet have said and done nothing. Every individual is a new creation, and as such should aim to be *self-centered* and *self-poised*. There is no shorter way to accomplish that than by *introverting* our eyes and adopting the numerous suggestions which arise from the soul itself. *Our thoughts are worthless, because we consent to treat them as vagrants.* If we entertain sufficient respect for *ourselves, our intuitions,*

our *first* and *freshet* thoughts, to heed and follow them out in the development of our own characters, we may be sure that we shall soon discover the secret of real strength, and abide with resources that will prove endless and inexhaustible. We are weak because we prefer to be. With all these gifts of Providence so generously stored up in our natures, how idle it is for us to run off after others' gifts, of which we know nothing to begin with, and which may be worth nothing to us after all!

CHAPTER XVII.

PREGNANCY.

MOTHERHOOD is earth's holiest and highest mission; she who produces the most perfect children should be called one of earth's queens. Now the question arises, How shall we attain to this condition? First, by remembering that unborn children have rights. Some people will laugh at the statement that an unborn child has rights, but that will not take from the assertion its truth, nor its right to be respected.

The child's first right is to be begotten and born of healthy parents; its next is to be heartily welcome, and not a "come-by-chance" or a source of regret; then the farther right to be developed under the best possible conditions for the mother as to diet, habits, thought, feeling, etc., and after birth to be properly cared for, educated and instructed in all that relates to its physical, mental and spiritual welfare.

Mothers, remember that all your varied phases of feeling are transmitted to the child while unborn, to remain forever, as the following letter from a mother proves:

"I was happy while carrying my first, which is smart and sweet; rendered unhappy with apprehension while carrying my second, by my husband's growing intemperance; miserable while carrying several others, by his being a drunkard, neglecting to work

and provide, and being obliged, though genteelly reared, to wash and scrub to give them bread and shelter; and those I then carried are almost heathenish in disposition; yet two or three of my youngest were carried after his reform and care of family again made me happy, each one being a living record of my states of body and mind before its birth."

If you have longings during this period, it is better to gratify than deny them, as this will prevent marking your child. It is usually those mothers who fail to take proper exercise in the pure, open air, those with weak and debilitated nerves who are most liable to mark their offspring. If your children are bad-tempered, in most cases it is the result of being "badly born," and they deserve your pity and long-suffering kindness. If you would have Websters in your homes, your children must be born with strong bodies and brains.

American women are sadly deficient in their physical organisms; in consequence, note the alarming mortality among infants. During this "inlaying period" sleep daily and regularly; growth takes place mainly during sleep; both you and your little one need this; let no cares, however great, prevent.

A word to husbands in this connection! Be kind and considerate toward your wife to the minutest details of life. "Husband, love your wife," and pattern after the male bird who so tenderly cares for his mate during this period; spend every possible moment you can spare from business with her; take her out daily for a walk or a drive; relieve her of care every way in your power. Pet her, no matter if she is irritable; so would you be in her place, or more so; never

allow her to be overtaxed by being closely confined to the treadmill duties of housekeeping. Care for her more thoughtfully than for your mare with foal, that you value so highly. Take her if your means will allow, to concerts, theaters; any place of pleasant entertainment will be of great benefit to her. She needs aid, and yours especially, to keep up a cheerful, happy flow of spirits. (Read chapter XVI.)

“We must bear in mind that during the whole period of gestation every influence which affects the maternal organism makes a corresponding impression upon the *fœtus*. The same blood which sustains her nourishes and develops it; the same *nervo-vital* fluid which circulates through her system, conveying the mandates of the soul to every part, and executing everywhere its behests, permeates the soft and impressible form of the unborn child, modifying continually its character and configuration. If her blood be pure and highly vitalized, the *foetal* being will be built up in purity and strength; and if the nervous fluids through which she calls its organs one by one into existence, be the messenger of pleasant impressions, happy thoughts and beautifying emotions only, the unborn being will be molded into harmony and beauty. So, on the other hand, every disorder of the mother’s physical system and every disturbing passion of her soul must inevitably corrupt, weaken and deform her offspring.”

We often visit a lovely old lady in the full possession of her faculties, who in all human probability will leave the world as she came into it — in health. The dear old lady cannot understand why her five girls are unable to endure the hardships through which she has

passed. "Why," she said, "when I was but ten years old I used to get into a boat and row two miles across a lake and milk two cows. When but a mere child I used to spin. After I was married, and *like* for my children, I could milk, churn, make cheese, and cook for travelers, for we kept a half-way inn in those days. Now, I have not a single girl that is able to do half the work I did."

The dear old lady! Just because she did all this, her girls are weak and lacking the energy and endurance with which she was endowed. She robbed them of their inheritance by overtaxing her energies while bearing her children.

While in Texas a letter was placed in our hands, from which we quote, showing that although for ages women have submitted to the pains and perils of childbirth with little hope of escape, yet not altogether uncomplainingly. "Many times I have said that God had shown no consideration for *frail, delicate women*; that bearing children was a *blight* to womanhood and a *curse* to the marriage vow. Why was this? My heart has been in one life-long rebellion. I could not be resigned to the agony endured by wives and mothers. I knew there was something terribly wrong." In this chapter we seek to bring light and hope into homes and heart by giving our opinion, and that of eminent physicians and travelers, all bearing testimony that parturition is possible without pain. A missionary among the Canadian Indians relates that "A squaw after labor began, walked eleven miles in the dark and rain, was delivered and walked back by ten next morning." Mrs. Armstrong, one of the early missionaries in the Sandwich Islands, says: "With native

women the labor was not long, not severe; the mother instead of remaining in bed, arose, bathed in cold water, walked and ate as usual."

Dr. R. T. Trall, the world-renowned hydropathist, thus strongly gives his views upon parturition. "An erroneous interpretation of scripture has caused the opinion to prevail extensively in the civilized world, that great suffering is the ordained law of woman in childbirth; and this error has had a paralyzing effect on the popular mind and caused the sufferers to submit reverently to their fate, instead of seeking the true light of physiology on the subject. If Eve was sentenced to bring forth in sorrow, it was because of her personal transgression. Show me a woman on earth, who agonizes through the period of parturition, and I will prove her to have transgressed the laws of health in her own person; and conversely, find me a mother who lives physiologically, and I will show you one with whom the act of childbirth has neither agony nor terror." The philosophy of this matter is admirably expressed in a little work by Dr. T. L. Nichols; "The great truth to be learned by everybody is that gestation and parturition are natural processes. It is as natural for a woman to bring forth children, as for a shrub to produce flowers and fruit; and her organs are as naturally adapted for the purpose. In a state of health, no natural process is painful. Pain is in all cases the sign of disease. It has no other use or signification. With a sore throat, it is painful to swallow; with a diseased stomach, digestion is painful; so is childbirth painful to a diseased nervous system, but never to an entirely healthy one.

"Why is woman subjected to all her pains, suffer-

ings, outrages and perils, in the performance of the great function of her life? It is because the forbidden fruit of enervating luxuries and excesses is continually eaten. And just in proportion as woman transgresses the laws of nature, which are the real and unquestionable commands of God, just so far is she subject to the curse."

That women die in giving birth to children is only too true. We meet almost daily with women who believe that this "agony of pain" experienced in childbirth is a necessity, a part of God's plan, and they quote, "In sorrow shalt thou bring forth children," as though this was a curse, applicable to all women, of all ages.

Elizabeth Cady Stanton, in a lecture to ladies, thus strongly states her views regarding maternity and painless parturition:

"We must educate our daughters to think that motherhood is grand, and that God never cursed it. And the curse, if it be a curse, may be rolled off, as man has rolled away the curse of labor, as the curse has been rolled from the descendants of Ham. My mission among women is to preach this new gospel. If you suffer it is not because you are cursed of God, but because you violate His laws. What an incubus it would take from woman could she be educated to know that the pains of maternity are no curse upon her kind. We know that among Indians the squaws do not suffer in childbirth. They will step aside from the ranks, even on the march, and return in a short time bearing with them the new-born child. What an absurdity, then, to suppose that only enlightened Christian women are cursed! But one word of fact is worth

a volume of philosophy ; let me give you some of my own experience. I am the mother of seven children. My girlhood was spent mostly in the open air. I early imbibed the idea that a girl is just as good as a boy, and I carried it out. I would walk five miles before breakfast or ride ten on horseback.

“After I was married I wore my clothing sensibly. Their weight hung entirely on my shoulders. I never compressed my body out of its natural shape. When my first four children were born I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all ; so I dressed lightly, walked every day, lived as much as possible in the open air, ate no condiments, and took proper care of myself. The night before the birth of the child I walked three miles. The child was born without a particle of pain. I bathed it and dressed it myself, and it weighed ten and one-half pounds. That same day I dined with the family. Everybody said I would surely die, but I never had a moment’s inconvenience from it. I know this is not being delicate and refined, but if you would be vigorous and healthy in spite of the diseases of your ancestors and your own disregard of nature’s laws, try it.”

One lady in her second confinement gave three expulsive efforts and the child was expelled without any sensation of pain. On the third day she begged to sit up, for, as she expressed it, “I am perfectly well.” To lie in bed seemed to be both an annoyance and burlesque to her.

This case — and others that I might mention — was a lady of good health, and of fine, strong constitution. Dr. Holbrook in his “Parturition without Pain”

says: "Those women of savage nations who bear children without pain live much in the open air, take much exercise and are physically active and healthy to a degree greatly beyond their more civilized sisters. These instances tend directly to prove that parturition is likely to be painless in proportion as the mother is physically perfect and in a sound condition of health. They certainly tend even more strongly to prove that pain is not an absolute necessity attendant on parturition.

The course of modern scientific investigations, moreover, has gone far to justify a belief that this terrific burden upon humanity can be almost entirely removed, and that the pain can be as completely done away with as the danger and disfigurement from smallpox. At the same time this immeasurable benefit to humanity cannot be obtained without proper use of means and the continuance of such use for a considerable period.

"The doctrines of the ablest thinkers on the subject will be found to agree in this: That it is the previous life of the mother — the whole of it, from her birth to the birth of the child — which almost entirely determines what her danger, her difficulty, and her pain during childbirth shall be. Her easy or difficult labor, in fact, is almost entirely her own work. Her conduct during gestation, it is true, is more immediately influential in the result than remoter periods, and bears more greatly upon the future life of her offspring than even upon herself."

Painless childbirth — or if not absolutely painless, yet so nearly so that it may in general terms be so considered — is the result of a course of natural and proper living and preparatory treatment, with a view

to its attainment, so that easy or difficult labor depends much upon the mother's willingness and determination to observe these "laws of health," always remembering that she owes this, not for her own comfort only, but for the future well being of her child. The food of a pregnant woman should be both plain and nourishing. Avoid everything that tends to heat or stimulate the blood. During the first four months eat sparingly. It is a mistaken idea that because a mother eats for two she must therefore overeat. Heartburn and indigestion often annoy during this time, especially if one has indulged their appetite too freely. As the months pass, and the foetus enlarges, more nourishment is required. Let the food now be increased in quantity, but be both light and nourishing. For particulars regarding food and its suitable preparation read chapter VIII.

A Mrs. H., the wife of a wealthy lumber merchant residing in northern Michigan, wishing to bear testimony to the "fruit diet" theory, related to me the following notable experience: She had given birth to four children and suffered all that it was possible for her to suffer, as she thought, at each birth. Becoming pregnant again, a friend earnestly entreated her to try the fruit diet, feeling sure it would mitigate her sufferings. After much persuasion she was induced to try the experiment — having no belief that it would benefit her, although it might others — beginning at the second month. A few days before she expected to be confined, attended by her nurse, she drove her horse into the country twelve miles, and, returning, when about six miles from home, her babe was born in the buggy; she continued to drive her horse, and on

reaching home, was carried to her room ; through all this experience she never had a sensation of pain, or an inconvenience. The diet is far the most important of any one of the hygienic considerations affecting the security or happiness of the pregnant woman, or the health of her offspring. A woman who all her life has violated the laws of health, and as a result becomes an invalid ; is deformed by lacing or unnatural dress, and diseased by improper food, must not expect to be perfectly free from pain in childbirth ; if we violate we must pay the penalty. Nature will have her debts paid, and often requires a large interest in addition.

Mrs. C., of Santa Barbara, Cal., anxious to extend the knowledge of the "fruit diet" theory, willingly gave me her experience. When thirty-eight years of age she gave birth to her first child, which weighed twelve pounds. Her diet consisted almost wholly of apricots, oranges, lemons and other acid fruits and grains. She spent a large part of her time in the open air, visiting the ocean beach almost daily. Warm sitz baths were taken every other day, alternating with an external application of olive oil. Owing to her age and a delicate constitution, she took great care of herself and feels amply repaid for her efforts. She had a few pains, but in comparison with many others of her sisters they were very slight and of short duration. The hot sitz bath, taken just before the birth of the child, was exceedingly grateful and beneficial.

SIGNS OF PREGNANCY.

The principal signs and symptoms of pregnancy are cessation of menstruation, morning sickness, enlargement of the breasts, increase in size, quickening

and foetal heart beat. Cessation of the menses alone is not proof sufficient of pregnancy. Suppression may be the result of colds, of tumors, of disease or disorder of the uterus. It results sometimes from pulmonary troubles. In cases of good general health, suppression may be considered a reliable symptom of gestation. The menstrual flow sometimes occurs during the first months of pregnancy. This condition should be removed, as it is abnormal, and productive of bad results. Women who have never menstruated, have sometimes been known to give birth to children. Many women never menstruate from one pregnancy to another. Morning sickness is experienced by most women to some extent. Nausea, with or without vomiting, occurs soon after rising; hence its name. This symptom appears about the second month, lasting from six to eight weeks. Have known it to occur as early as the first week. Only pregnant women can understand this feeling, as it in no way resembles nausea resulting from biliousness or seasickness. The causes of morning sickness are various. Some are due to irritation of the womb in sympathy with the stomach. No doubt others can be traced to a disregard of nature's laws, in diet, dress and exercise.

Enlargement of the breasts is an important sign of pregnancy. The mammary glands begin to enlarge about the middle of the second month. A dark ring called areola, surrounds the nipple. The breasts occasionally enlarge in the first month. These are unequivocal signs of gestation.

Increase in size is manifest about the third month. The uterus now settles down into the pelvis, and gives the abdomen a flat appearance.

Quickening, or the movements of the child, usually occurs during the fourth month. Involuntary motions occur at a much earlier period, resembling the fluttering of a bird. The mother fails to perceive these, as the walls of the uterus are not enlarged sufficiently to come in contact with the abdomen. Fœtal movements are sometimes mistaken for throbbings of a tumor, for movements of the intestines, causing flatulence. The motion should be quick, elastic and distinct. Varying from this fails of proof positive. The fœtal heart beat may be distinctly heard after the fourth or fifth month. To observe this place the ear upon the abdomen, directly over the heart of the child. The well trained ear of the physician will readily note the difference between this and the maternal heart beat. The average pulse of woman is from seventy to eighty per minute, while that of the fœtus varies from 130 to 160 per minute. To discover the sex of a child before birth, note the pulse. The average pulse of a male is 131 per minute, of a female 144. Dark spots closely resembling liver spots, sometimes appear upon the face and hands, which cause much anxiety. There is no cause for this, as they soon disappear after childbirth.

THE DISORDERS OF PREGNANCY.

The pathological or morbid symptoms of pregnancy are numerous, and as follows: Nausea, vomiting, indigestion, salivation, heartburn, flatulence, diarrhœa, constipation, piles, acidity, longings, cramps, neuralgia, toothache, disorders of the bladder, swelling of the feet and limbs, headache with disturbed vision, difficulty of breathing, leucorrhœa, palpitation of the heart, etc.

We regret that this is a fact, that, with so many women, a part of or the entire nine months, are those of suffering and anxiety. Suffering is not a necessary accompaniment of gestation, but the result of violated laws. Proper attention paid to diet, bathing, dress and exercise will modify, if not fully mitigate, these morbid conditions. Dr. Cowan says: "The period of pregnancy should be one of increased health, rather than increased disorders. The mother who has hitherto led a true life will, during this period, experience an exhilaration of spirits, a redundancy of health and cheerfulness of mind that is not to be enjoyed at any other time." We have seen many very delicate women, who were, during the 280 days of pregnancy, in the enjoyment of perfect health, the result of obedience to the laws of health. You will do well to carefully heed the suggestions given in this volume. Our object in writing is to enlighten and benefit the world, to do good to all we meet.

"Speak no evil, and cause no ache;
Utter no jest that can pain awake;
Guard your actions and bridle your tongue;
Words are adders when hearts are stung.

Help whoever, whenever you can;
Man forever needs aid from man;
Let never a day die in the west
That you have not comforted some sad breast."

Much has been ably written upon this subject, and still ignorance stalks about the land. We find it in the "sunny South," in the cold countries of the North, on the broad "Pacific slope," in fact whichever way we turn in this favored land of civilization and enlightenment, we still meet ignorance.

Nausea and vomiting are the earliest and often most annoying symptoms of pregnancy. They attend the later as well as the earlier months, and usually occur soon after rising in the morning.

Treatment for Morning Sickness.—Food should be taken before rising in the morning. A cup of hot milk, hot water, hot lemonade, or graham gruel, as you prefer, taken with or without a slice of brown bread, will quiet the gastric nerves of the stomach. Milk and lime water will prove most agreeable to the stomach when all other foods are refused. Go out into the open air immediately upon rising. Take a short invigorating walk. A bandage worn about the abdomen will relieve nausea and vomiting. Wear it constantly for a week or two, then lay it aside at night. Sitz baths used daily will greatly relieve. Use tepid water. Hot applications applied to stomach and liver, followed by a tepid sponge bath and vigorous rubbing with a turkish towel, will be most grateful. If simple measures prove ineffectual, and the vomiting continues, stop eating entirely. The stomach needs rest. Have no alarm lest you or your offspring starve. In the first months of gestation very little food is necessary. You are in much more danger of overeating than starving. The former will produce biliousness and many other unpleasant conditions. Nutritive injections may sometimes prove beneficial. Indigestion or dyspepsia is the most common disease that afflicts humanity, but few are exempt. The stomach is by no means the only organ that suffers. The head and stomach are intimately connected. The pit of the stomach, or epigastrium, is one of the most important nerve centers of the whole body. One of the principal

causes of dyspepsia is the attempt to nourish the body with unsuitable food, that which fattens and stimulates, but does not nourish. Note the suffering and great mortality of children arising from these causes.

Dr. Bellows says: "So perfectly ignorant are people generally of the laws of nature that they give their pigs the food which their children need to develop muscle and brain; and give their children what their pigs need to develop fat. For example, the farmer separates from milk the muscle-making and brain-feeding nitrates and phosphates, and gives them to his pigs in the form of buttermilk, while the fattening carbonates he gives to his children in butter. He sifts out the bran and outer crust from the wheat, which contains the nitrates and phosphates, and gives them also to his pigs and cattle, while the fine flour containing little else than heating carbonates, he gives to his children. Cheese, which contains the concentrated nutriment of milk, is seldom seen on our tables, while butter, which contains not a particle of food for brain or muscle, is on every table at all times of day."

The pregnant woman is especially liable to suffer from dyspepsia. Her nervous organization at this time is unusually sensitive. A few general hints may be found useful. Eat slowly, masticate thoroughly every mouthful of food before swallowing. Sit quietly or lie down, half an hour after each meal. Do not let the mind dwell upon eating.

Heartburn is induced by acidity of the stomach. Great attention should be paid to the quality of the food. Avoid starchy foods. Butter, sugar, pastry and gravies should be dispensed with. Avoid soups. Do not use any fluids with your meals. The gastric juice

that dissolves the food is not secreted until the liquids have been absorbed from the stomach. Drink copiously of hot water three hours after eating. This is especially good when there is acidity. The stomach is cleansed, and the digestive processes stimulated.

Eating a small piece of burnt toast, or pulverized charcoal, are beneficial when acidity is present. An abstemious diet (see chapter VIII) should be strictly observed, care being taken not to overload the stomach. Do not eat more than the appetite demands, or more than the stomach can readily digest. To go beyond these limits is to cause suffering for yourself and weakness for your offspring.

Flatulence may be prevented by a careful selection of food. Beans, cabbage, oatmeal and cornmeal often produce this condition if not properly or sufficiently cooked.

Diarrhœa in pregnancy but seldom occurs. Sometimes abnormal conditions are present. This is nature's method of removing them, and should cause no anxiety. For a few days let the stomach rest, avoiding solid food. Drink freely of hot water and hot lemonade, and partake of fruit in moderate quantities. Hot water enemas are often beneficial.

Constipation in pregnancy should not be allowed for even a single day. This condition is common at this period, but most injurious in its results, not alone to the mother, but to the unborn child.

Simple measures, as drinking a glass of cold, soft water, eating a raw apple or orange before breakfast, are sufficient often to remove a mild form of constipation. A tablespoonful of bran stirred into a glass of water will sometimes produce the desired re-

sult. If the case is obstinate and of long standing, the reader is referred to chapter VI. By a careful observance of the methods given this condition may be wholly removed,

Cathartic drugs, so often resorted to by pregnant women, should never be used.

A habit is soon acquired which is very difficult to overcome. The continued use of drugs exhausts the nerves, creates inflammation of mucous membranes, disturbs digestion and also poisons the blood.

Hemorrhoids or piles, often attend constipation. Indeed, it is a common result.

"The most obstinate cases," says Dr. Stockham, "can be overcome in time by correct living." Hot fomentations and hot enemas will give relief from pain. Dr. Shew says: "There is nothing in the world that will produce so great relief in piles as fasting. If the attack is severe, live a whole day, or even two days if necessary, upon pure, cold, soft water alone.

We would suggest the use of liquid foods only, continuing their use for several days. Bran and oatmeal gruel are excellent. A daily sitz bath in the later months of pregnancy will remove local congestion and pain caused from hemorrhoids. For bleeding piles this ointment will be found useful

Tannin 1 drachm, dissolved in vaseline, 1 ounce. Thoroughly apply after each evacuation.

An enema of linseed tea, made by boiling a handful of linseed in a gallon of water, is excellent for hemorrhoids.

Longings are often caused by morbid conditions of the stomach. Cravings for improper food or articles unsuitable for the stomach, as chalk, pickles, cloves, magnesia, etc., should not be gratified.

Cramps in the limbs may be relieved by vigorous hand-rubbing of the back and limbs, or by hot sponging. Walking about will also frequently relieve.

Neuralgia is a most disagreeable symptom during pregnancy. This is one of the growing evils of the enervating customs of civilized society. All causes of dyspepsia, and things conducive to nervous debility, produce neuralgia.

Women who indulge freely in tea, coffee or other stimulants, suffer from this ailment. Lack of suitable nerve food is another cause.

Tonics, stimulants and drugs only afford temporary relief. Let the tired, worn mother of a family seek the only permanent relief, which nature demands, complete rest. Neuralgia sometimes attacks the teeth, but at this time they should never be extracted. Hot fomentations to the affected part are almost sure to give relief. The magnetic hand of a friend, applied to the diseased part will do wonders for you, especially if added to this, there is love and sympathy. Dr. Evans says: "By wetting the finger in water and placing it in the hollow just back of the tip of the ear, and cooling the inflamed state of the nerve there, you will often relieve *in one minute* the most excruciating neuralgic pain of the face and teeth."

Disorders of the bladder, as pain in passing urine, inability to retain urine, or failure of the bladder to evacuate its contents, sometimes attend gestation. Displacements of the womb before pregnancy took place are often causes of bladder affections. Drinking copiously of water and eating freely of fruit will relieve irritability of the bladder.

Warm sitz baths, with vaginal injections, will over-

come retention. The water for the latter should be 100° F., or as near as possible like the internal heat of the body.

Frequently bathing in pregnancy is of the utmost importance in maintaining a healthy condition of the system. We wish to impress upon all pregnant women the importance of frequent bathing, in order to promote a healthy action of the skin.

The sponge bath may be taken two to three times a week; every other day is not too often for most persons. The best hour for taking it is upon rising, when reaction is readily experienced. This bath is life and vitality; one cannot afford to do without it. The sitz bath is most useful to the pregnant woman, and a valuable means of obviating many of the dangers of childbirth. Use a tin tub made for this purpose. If not available, a common washtub may be used—a small one, if you have it—by elevating one edge two or three inches.

Let the water cover the hips and extend a little way up the body. “Tepid water is the most beneficial, unless for the relief of pain or acute inflammation, when hot water should be used. Commence taking it with the temperature at 90° F, and gradually decrease it, until during the last months it is as low as 60°.” Remain in it from five to ten minutes, after which rub vigorously with towel and hand; if possible take time for a rest and sleep. Do not fail to enjoy this most valuable of all remedial agents. During the early months of pregnancy, take the baths two or three times a week; in the last few weeks they may be taken daily, or even twice a day.

A Word of Caution.—The temperature should not

vary much from that of the body. A miscarriage might be the result of a hot or cold sitz bath. If you are prejudiced by the teachings of tradition dispel them, and remember that sitz baths cannot harm you, but will do you great good.

Vaginal Injections taken daily, combined with sitz baths do more to lessen the suffering of childbirth than all other known methods. When disease of the womb has existed great benefit will follow. The fountain syringe used with a gentle force, with water at a temperature of about 100°F will give satisfactory results. The dress of a pregnant woman should be perfectly loose as well as light. A corset should not be thought of, much less worn.

Dr. Kellogg says: "For a pregnant woman to wear clothing tight about the waist is so manifest an outrage upon nature, that the practice was prohibited by law by an ancient Grecian legislator, and *ought to be by modern legislatures.*" The evils resulting from the wearing of corsets at this period especially, are manifold. Every band around waist or limbs that prevents free circulation should be at once discarded and condemned. In chapter XIII the subject of dress is fully discussed, and is applicable to pregnant women.

Exercise taken regularly and systematically produces such advantages that no woman can afford to ignore this means of health and safety. From the earliest period of gestation moderate but regular exercise should be daily taken, and as much as possible in the open air. She who is too indolent to walk or exercise, who prefers to spend most of her time on a sofa or easy chair, may be very sure of one thing, that her indolence greatly augments suffering at confinement.

Walking is an excellent exercise, as it calls into action all the muscles of the trunk as well as those of the limbs. Light gymnastics, especially those that call into action the muscles of the abdomen and back, are of the highest importance. In chapter VII may be found a series of exercises. Especial mention is made of those most suitable for this condition. These should not be neglected, even for a single day.

Proper food is equally important for the strength and development of the child as for the mother. The food of the pregnant woman should be nutritious, but not stimulating or heating to the blood. Do not indulge in fats and sweets or rich and indigestible foods. Avoid scrupulously bread made from fine flour, rich sauces, pastry and candies, as these cannot be too strongly condemned. The diet should be simple, and consist mostly of grains and fruits. Oatmeal, cornmeal, graham flour, and the whole grains generally, affords the very best kind of nourishment for this condition.

Animal food, because of its stimulating character, has an injurious effect upon the nervous system, and increases the tendency to inflammation of the kidneys, which often appears in the last months of pregnancy.

The kind of food has much to do with the ease or severity of labor at confinement, although this fact is but little understood. The use of *tea and coffee* tends to irritate the abdominal nervous irritability, and are also impediments to digestion.

Care of the breasts during the latter months of pregnancy is essential to prevent suffering during the nursing period. Any clothing that tends to compress or heat the breasts should be avoided.

To *harden the nipples* some lotions may be used with benefit, as follows:

Alum or borax,	15 grains.
Whisky,	1 ounce.

Mix.

Apply twice each day when tender, *but not raw*. Also an excellent remedy for cases of sore or cracked nipples.

SUMMARY.

Before closing this subject, we will briefly consider the points of health most conducive to an easy and safe delivery.

The dress must be both light and loose. All pressure upon the body should be avoided. The diet may be simple and nourishing. Eat mainly of fruits and grains. Exercise should be regular and of such character as will bring into action the muscles of the abdomen and groin that are called into active use in labor, and are, therefore of first importance. Bathing or the frequent use of the sponge and sitz bath produce life and vigor, as well as overcome nervousness. Live twelve out of every twenty-four hours out of doors, if possible, and exclude all but fresh, pure air from the house. If these laws of health are lived up to, the childbearing period would no longer be one of dread of continuous suffering, and often of tedious recovery. Preparations for childbirth should be completed weeks before labor is expected. In your memorandum book write the name and address of your physician or midwife, whose services you have already engaged, also that of your nurse; in addition turn down the leaf, so that they may be found readily. Serious annoyances may thus be prevented. All sewing relative to the

wardrobe of the infant should be completed before the eighth month, as constant sitting or bending over is greatly to be deprecated.

Labor, or Childbirth.—The period of gestation usually lasts from 278 to 300 days, which terminates in labor, or parturition.

The symptoms of labor may be known by various signs, as follows: Irritability of the bladder, difficulty in standing and walking, the settling down of the womb in abdomen, swelling of external parts, a thick, clear discharge like white of egg, uterine contractions, irregular and painless; labor pains occur regularly.

Preparation for Labor.—Secure a large, light and airy room if possible. Have ready two yards of rubber cloth, or old comfortables to spread upon the floor and bed, with plenty of towels, sheets, old soft cotton cloth, a fountain syringe, castile soap, olive oil, a hot water bottle, absorbent antiseptic cotton, a bottle of arnica, and safety pins. Be sure to have plenty of old soft cloth and a pair of scissors.

Vaginal injections should be given two to three times each day, in the last two weeks of pregnancy, and even when labor has fairly begun, may be continued for hours with great benefit. Let the patient recline in a comfortable position, using water not more than 110 degrees Fahrenheit. This is worth a trial.

Massage of the abdomen and loins is almost universally practiced the world over, even by savage races, and greatly assists nature in bringing into the world the new-born child. Thirty minutes to an hour each day may be spent in this manner during the last two months of pregnancy. *Knead* and *rub* the abdomen and loins *gently*, as you would knead bread (this is massage.)

Ointments and fomentations, applied to the perineum (see glossary) two or three times daily, may be used with benefit one or two weeks before confinement.

The bowels should be kept loose and the kidneys active. Great care should be exercised in this respect. Let the daily exercise of walking, etc., be continued to the very day of labor.

Only one or two persons, and such as are desired by the patient, should be in attendance; only those who by cheerful conversation can inspire with hope and courage.

POSITION.

“Nothing can be clearer than the fact of gravitation. With inefficient resistance, a dependent weight must fall. When the muscles of the belly and the constricting muscles of the vagina, are unable to bear the weight of the fœtus, if the woman is in the erect position, on her knees or standing up, the child will be born because its dead weight cannot be resisted, just as ripe fruit drops from the tree. The ‘fruit of the womb’ when ripe, if not obstructed, does the same.”

Does this not look like *reason* and *common sense*?

Very much of the straining and violent “expulsive effort,” so often witnessed in the reclining posture, may be prevented by the erect or kneeling position. Do not give way to any foolish straining or bearing down, because this only fatigues and retards the progress of the birth.

“Be collected, calm, courageous, and that all-merciful God in whom you believe, ‘who watches over even the sparrow,’ will bless and sustain you—if you are

patient and wait." Have a large pillow to kneel upon, suitably protected that it may be kept clean; this will also furnish a resting place for the infant, while the umbilical cord or navel string is being tied. Keep the legs spread wide apart. The child is received by the doctor or midwife, upon the hands, whether kneeling or standing. Many a woman has been alone at the birth of her child, and has only to receive it on her hands, and then lay it on bed, chair or pillow until the navel string (which is from sixteen to twenty-two inches long) is tied and cut. Keep the erect position in all cases, especially if a delicate, weak woman. Nine-tenths of the agony and distress of ordinary childbirth is prevented by this single act. Kneel or stand by the bedside, or some other place, where a support could be had, to which the hands may cling, to sustain the body in its erect position. Place the child so near the mother that no strain comes upon the navel string. This is a very important matter.

Change of position in walking and sitting is a great relief during the near approach to delivery; on no account lie down. Fatigue and anxiety are greatly relieved by sipping cold water, and bathing face, head and hands in cold water.

The difficulties of false presentation are almost absolutely prevented by the erect position, and in calmly waiting nature's purposes and motions. Now, in the hands of the professional man — midwife there is much reason for complaint. He looks at his watch; another engagement comes to his mind; time is short; the woman lying down is in great distress; down goes the poison, ergot or cohosh. Ah! who knows the end of it? Protest positively against taking either of

these poisons. Better wait indefinitely for nature than suffer the effects sure to follow; one rarely recovers entirely from their effects. Instruments will rarely be called for or needed, when prepared and governed by reason and nature.

Physical magnetism may be used in cases of difficult labor; if employed by the regulars instead of chloroform or ether would be promotive of the welfare of the woman.

If the "little stranger" is alive you will soon be aware of it. If weak and its condition is doubtful, the air, and sprinkling the face and chest with cold water will establish respiration. "Still failing, artificial respiration must be established. To do this, close the nostrils with two fingers, blow into the mouth, and then expel the air from the lungs by gentle pressure upon the chest. Continue this as long as any hope of life remains."

The Imperative Rule.—Never tie the navel string until all circulation and pulsation has entirely ceased.

How to Tie the Navel String.—Use narrow bobbin or silk twist to tie with; draw tightly and tie a firm knot two inches from the body; then tie again about an inch; then once more, at about an inch and a half, between these last ties; cut the cord in the center. This secures the end of the cord attached to the placenta, or after birth, and at once checks the circulation of the blood from the womb, and prepares the release of the after-birth from its attachment to the womb; by the time the child is cared for the after-birth is usually ready to be removed. Little or no pain is experienced if the patient has kept the erect position. a slight jar of the body, caused by stamping with the

foot is often all that is required to start the after-birth. Or a gentle and steady strain on the navel string will withdraw it. Have in readiness a vessel to receive the placenta.

An old physician writes: "I always recommend the woman to do that for herself because she can feel, and must stop pulling if she feels the slightest indication that the after-birth has not left its attachment to the womb, which must be complete, and will be, with a little patient waiting. Here is where one of the man-midwife horrors comes in, in tearing away the after-birth, and causing inversion, or turning the womb, as it were, inside out. Oh, for a little prudent patience, when so much, even the life, depends upon it! Nature provides for her needs, and if you have passed through your nine months of probation, as directed, just as soon as she has no use for the after-birth, she will tumble it out of her way, and will not hurt you in doing it."

After the removal of the after-birth and any clots and flow of blood, give the patient cold water to drink to sustain her stomach, and see that the room is well ventilated.

A tepid water sitz bath may now be given the patient. Use a tub, large enough to hold two pails of water. Put the feet in hot water. She may sit here at least half an hour, and during this time may be washed all over with a towel, which will be very refreshing and grateful to her feelings. Let her then sleep and rest. In two or three hours, another sitz bath may be given, or, if the flowing is free, may be given in one hour. According to the flow, the sitz bath should be given every one or two hours, because the blood is no longer required to flow to the womb, and should not. By this

treatment the flow is healthfully shortened. An entire bath may be given once each day, and in connection with the sitz bath. Such are the teachings and prejudices against the use of water, that many may think, in reading this coolly given advice, that we meditate a deliberate attempt upon the life of the mother. On the contrary, after she has been through the probationary course of preparatory treatment, she will joyfully hail it, as the needed helper to strength and activity. The sitz baths, combined with the sponge bath, are the guarantees against broken breast, milk leg and childbirth fever, which are so common under the usual "regular" proceeding.

The sitz baths, continued for one week, or ten days, will well repay for time and trouble expended.

Contraction of the Womb.—With the treatment given above, the womb speedily commences to contract, after the removal of the after-birth. In a few hours a round ball, as if it was the head of a child, may be felt in the lower part of the belly; this is the womb; in a few hours more it will be reduced to its ordinary state, and not to be felt. Under this treatment the discharge from the womb soon ceases, preventing inflammatory affections and difficulties which often attend childbirth under other methods of treatment.

Dosing the baby with any trash whatever, upon any account, is simply nonsense. Give it the breast, and nothing else, and wait its motions. If it must have something, give it a little tepid water, milk warm.

Graham bread, fruit, vegetables, and melons you need not be afraid of. This is the best diet for yourself and infant, and will give you a plentiful flow of rich, nutritious milk.

Pains in the breasts are removed by bathing with warm water. Those who follow these directions are "marvels of recuperation." One delicate little woman had been notified that another child would cost her her life. Instead, *on the third day*, she sat up to lunch with a friend; on the fifth day after delivery, occupied her seat at the dinner table as though she had not been through the ordeal of childbirth. It ought not to excite special wonder that when a woman drops a burden that she has been carrying for months, she is able to be about, and *not to be considered an invalid for a number of weeks*.

Oh, for light — more light! Hasten the day, when *all are ashamed to be sick*.

CHAPTER XVIII.

CHILDREN — THEIR CARE AT BIRTH AND DURING CHILDHOOD.

LITTLE FEET.

Two little feet so small that both may nestle
In one caressing hand,
Two tender feet upon the untried border
Of life's mysterious land.

Dimpled and soft, and pink as peach tree blossoms
In April's fragrant days,
How can they walk among the briery tangles,
Edging the world's rough ways?

These white-rose feet along the doubtful future
Must bear a woman's load ;
Alas ! Since woman has the heaviest burden
And walks the hardest road.

Love for awhile will make the path before them
All dainty, smooth and fair—
Will cull away the brambles, letting only
The roses blossom there.

But when the mother's watchful eyes are shrouded
Away from the sight of men,
And these dear feet are left without her guiding,
Who shall direct them then ?

Will they go stumbling blindly in the darkness
Of sorrow's tearful shades,
Or find the upland slopes of Peace and Beauty,
Whose sunlight never fades ?

Will they go toiling up Ambition's summit,
 The common world above ;
 Or, in some nameless vale, securely sheltered,
 Walk side by side with love ?

Some feet there be which walk Life's track unwounded,
 Which find but pleasant ways ;
 Some hearts there be to which this life is only
 A round of happy days ;

But they are few. Far more there are who wander
 Without a hope or friend ;
 Who find their journey full of pains and losses,
 And long to reach the end.

How shall it be with her, the tender stranger,
 Fair-faced and gentle-eyed,
 Before whose unstained feet the world's rude highway
 Stretches so strange and wide ?

Ah ! who may read the future ? For our darling
 We crave all blessings sweet,
 And pray that He who feeds the crying ravens
 Will guide the baby's feet.

—*Florence Percy.*

WHO will hesitate to say that "A babe in a house is a well-spring of joy" ? Let us open our arms and hearts to welcome the "little stranger," to this new and untried field of action, and immediately seek to make him comfortable. The first thing is to give him a bath, using generally tepid water and castile soap, in a room comfortably warm, and moderately lighted—for the little fellow is easily chilled now, having so recently come from a warm climate.

Many obstetricians now prefer the free use of oil,—either olive or sweet oil,—for the first cleansing of the child, as this more readily removes the thick white substance that envelops it at birth, while it also prevents taking cold.

Apply the oil with an old soft flannel, keeping the child well protected from the air.

When entirely clean — remember this is an absolute necessity — rub it all over with a soft, clean flannel, which will leave the skin in a smooth condition.

“*Dress the navel* with absorbent antiseptic cotton. Put a piece three or four inches square on the left side of the abdomen, just above the navel, the remnant of the cord laid upon it, with its cut end pointing to the left, and upward — the cotton arranged to embrace the base of the cord, and another piece of cotton the same size placed over the cord, the whole kept in place by a soft flannel band. This is preferable to linen. It absorbs the secretion more readily, making less liability of an unpleasant odor. It is kept in place better, and the cord comes off much sooner — can often be entirely removed the fourth day. There needs to be no grease or oil upon the cotton. After the separation of the cord the navel should be dressed with a little simple cerete or cosmoline, and still use the absorbent cotton.

Where *pouching of the navel* occurs a piece of thick pasteboard may be used, not more than two inches in diameter. Cover with two or three thicknesses of linen. Place this outside of the cotton, and apply the bandage tight enough to keep it in position.

After the first bath I recommend the washing of infants in warm or tepid water, except for the face and head; for these should always be cool, or cold, according to the age of the child.

The clothing of an infant should be warm, loose and light, and as free from pins as possible, strings and buttons being preferable to pins. Many an excessive cry, which causes the young, inexperienced mother

great anxiety, is caused by the point of a pin that is irritating the skin, or by the band pinned too tightly around the delicate little form.

In the progress of the past few years, mothers have learned to avoid many useless and foolish practices in the dressing of infants, flannel shirts taking the place of linen, which is cold and objectionable; long sleeves and high necked dresses being used entirely, while the long skirts of one yard are but rarely seen; so that the little one is now relieved of those "burdens of life."

While the child is young, soft, half worn cotton does good service as a diaper, and when insufficient can be put inside the linen diaper. Canton flannel some prefer to linen. Do not pin the diaper too tightly, or burden the child; such practices may cause crooked limbs, the result of your ignorance or carelessness. In this connection I want to caution mothers against the practice of washing diapers in soda; this often produces excoriations and causes much suffering for the little one.

"Plenty of flannel" is an article of the nursery that cannot be dispensed with, and should be very soft when it comes in contact with the delicate skin. Where the soft worsted stuffs cannot be afforded, canton flannel made up with the nap inside, will make a good substitute.

"The first week of a child's life it should not be entirely stripped and washed; this is too fatiguing. It must of course be kept sweet and clean, which can be done gently, piece by piece. A very scientific successful man-midwife in South Brooklyn, will not allow a new-born infant to be washed and dressed till it is

twenty-four hours old: He oils it well and rolls it in warm soft wraps with face only open, puts it to the breast, and orders it to be kept quiet and warm till the second day, when if the child is vigorous, he allows it to be handled and dressed as the nurse desires; if not quite strong and rested, he sometimes will not subject it to dressing until a week old."

Give infants water. Stimulated as most mothers are with tea, coffee, fiery condiments, salt, sweets, rich pastry and animal food, many infants suffer greatly from thirst, and for the want of cold water cry often, by the hour or even day without being relieved, simply because everything else is done for its comfort but to supply the water. I have known in scores of cases immediate cessation from crying by getting the mother or nurse to give the infant a little water.

We heartily indorse the very excellent thoughts upon clothing, given in a lecture delivered by L. C. Grosvenor, M. D., at the Chicago Homœopathic Medical College, as follows:

"A few years ago, when attending at the birth of a child, I chanced to be the only *old lady* present, competent and willing to make the little one's first toilet: now, when we old ladies of the male persuasion attempt to do anything, we like to do it well. I got along nicely with the bath, but when the wardrobe was brought in, it set me thinking again as it had done many times before upon the very inconvenient and harmful way in which we dress our infants.

"In the first place here was a little bandage to go two or three times around the body over the navel dressing, and to be pinned with four pins — and you know it is customary to wear this until the child goes

into short clothes or even through the second summer. Now the creator has made the abdominal wall elastic for a purpose to accomodate itself to the varying conditions of the child's digestion. If it has a full meal the wall is large enough, and if it has eaten little, it is none too large. If there is wind in the bowels, the abdomen distends and gives it room till it can find its way through sixteen feet of convoluted intestine. The bandage destroys all this elasticity and defeats the creator's plans in the matter.

“‘But,’ say the old ladies, ‘we must put on a bandage, and put it on snugly, or the baby will be ruptured or big-bellied, and all out of shape.’

“Nonsense! Nature does not do her work in such a careless way. When the infant cries lustily, this elastic wall distends evenly in all directions, and if not bandaged, seldom ruptures. It is the bandaged babies who rupture.

“Let us see! The band was well applied in the morning, but in the constant motion so characteristic to the young of all animals, it is partially displaced, compressing a portion of the abdomen, but exposing the umbilicus, which now has to take the whole pressure, and bursts, and we have an umbilical hernia.

“‘But,’ says the grandmother or nurse, ‘I do not apply the band in any such careless way. I adjust it evenly and put in four pins, the lower one through the diaper to hold it down.’

“What happens now? The child cries, and the chance of distention being gone, he ruptures into the scrotum if a boy, or in the femoral region if a girl. Surely not a very desirable condition. No. I would dress the navel with a pad of absorbent cotton and

a light band held by two pins, just enough to retain the navel dressing, and discard the band when the navel dressing comes off.

“The matrons and nurses will oppose this encroachment upon time-honored customs, but a little tact and explanation will win them to your way of thinking. I have seen only one ruptured baby in twenty years among the unbandaged.

“The next article that I came across was a little shirt, made of linen — the coldest goods in the world, — starched stiff at that, and having saw-teeth around the neck to keep the baby irritable. Surely this should have no place in the infant’s wardrobe. It is neither comfortable to the child nor convenient to the mother.

“Then came the pinning blanket, one of the most uncomfortable and unhealthy garments ever invented. Let us see: The chest wall is made to expand and contract at every inspiration and expiration. The ribs do not pass around the body like a barrel hoop, but curve downward and upward from the sternum to the spine in such a way as to favor this expansion and contraction — and we put on this pinning blanket, whose band is made of unelastic material close up under the arms, and pin snugly — over two fingers is the old rule — and so spoil all the expansive power of the chest during the first weeks and months of the infant life. We forget that within these thoracic walls are great vital organs, which, during these beginnings of life should have the freest play. Who shall say that much of the phthisis pulmonalis and other lung diseases which scourge our land have not one, at least, of their predisposing causes right here. But I have another indictment against this absurd pinning blanket. One side is folded over one

limb and the other over the other, and then the bottom is folded upon the thighs and pinned so that the little one can not move a limb, at which he cries, and we say, Colic ! and commence to dose him. This garment is an abomination, and should be thrown away.

“After this comes the skirt, which has the same objection as the pinning blanket — tightness about the chest. Another objection I have to all these is, that they clothe the chest warmly and leave the shoulders with only a slight covering of muslin — the dress. How a more uncomfortable, unphysiological, or inhuman dress could be invented I can hardly see. The attention of the humane society should be called to it.

“While I am aware it is easy to find fault, but not so easy to show a better way, I am confident I can give you something infinitely better, in ‘The Gertrude Baby Suit’ (this suit takes its name from my own little daughter, Gertrude, for whom they were first designed, some years ago, and who helped beautifully to illustrate my parlor talks on this subject), entirely free from all these objections, perfectly healthful and beautiful, and *very* convenient to the mother in using; then, too, the baby now handles like a baby.

“The under garment should be made of nice fleecy goods — canton flannel is the best we have at present — cut princess, reaching from the neck to ten inches (twenty-five inches long) below the feet, with sleeves to the wrists, and having all the seams smooth, and the hems at the neck, wrist and bottom upon the outside — the latter turned over once and felled or cat-stitched with colored worsted — a tie and button behind. Here you have a complete fleece-lined garment, comfortable and healthy, and one that can be washed without

shrinking. The next garment is made of baby flannel (woolen), also cut princess, same pattern, only one-half inch larger, reaching from the neck to twelve or fourteen inches below the feet—to cover the other—with generous armholes pinked or scalloped, but not bound, and with two buttons behind at the neck, and may be embroidered at pleasure. The dress cut princess to match the other garments is preferable.

“The ordinary baby dresses are all right except that I would have them only from thirty inches to a yard in length.

“Now, these garments are put together before dressing—sleeve within sleeve—and then are put over the little one’s head at once and buttoned behind, and the baby is dressed, there being but *one* pin—a diaper pin—in baby’s dress instead of *fifteen*. No shoulder blanket should be used, because it is sometimes over the head, sometimes about the shoulders and neck, and sometimes off entirely, and these changes are exposures. Accustom the little one from the first to go without it.

“At night the dress should be simply a cotton flannel night dress and a diaper—the dress being not unlike the under garment in the suit, only a little longer. It is absurd to think that a child can rest sweetly in a diaper, a bandage, a pinning blanket, a skirt and a double gown, as many a child is expected to do. A good rule is to ‘dress the little ones as you would love to be dressed if you were a babe.’ There is nothing wonderful about this simple dress. The only wonder is that we have dressed our little ones so badly so long.

“If your husband and I were to go into business

together, we would sit down and calculate and say: How can we obtain the best results with the least outlay of money or labor, and make our business abreast of the freshest thought of today? But when our young mothers go into the business of dressing their first little one, they do not ask 'How can I dress the child best in the physiological light of today? How can I dress it so that it will be perfectly comfortable and healthy? How can I dress it with the greatest ease and comfort to myself?' but 'How did my grandmother do this?' So they go back fifty years for their models. All honor to our grandmothers! they did beautifully in the light they had,—but if our girls of today do not do better than their grandmothers, they do very badly. The main advantages of this method are:

"1. Perfect freedom to all thoracic, abdominal and pelvic organs.

"2. That all the clothing shall hang from the shoulders.

"3. The greatest saving of the time and strength of the mother in caring for the babe, there being one pin instead of fifteen.

"4. The resulting health and comfort of the child.

"5. The evenness of the covering of the body, there being the same covering over the shoulders as elsewhere. Let us make the physical life of our babies so perfect and happy as to realize the words of Wordsworth: 'Heaven lies all about us in our infancy.'

"In cold weather keep little woolen socks on the feet. Teach your children habits of cleanliness very early. Remember 'cleanliness is next to godliness,' and is a grand incentive to health. So, mothers, do not

be afraid of water, pure and in abundance, as it gives strength and tone to a child's constitution and character."

DIRECTIONS FOR BATHING.

After a child is one week old, if strong give him a bath daily in a tub of water, with 90° of heat, gradually reducing the temperature from week to week. Have a thermometer for this purpose. Do not keep him in the water more than five or ten minutes at longest. Have a flannel blanket to roll him in for a few moments before wiping, and his happy, smiling face will amply repay you for your care. Nine o'clock in the morning is a convenient and suitable hour for bathing, after which nurse or feed him, and he is ready for a good nap. Never bathe soon after nursing, for this retards digestion. Young mothers, when about to bathe your little one, see that everything needful is at hand; this will avoid delay and fretfulness of the child. Use very little soap. I like a cup of milk—or more if you can get it—added to a small tub of water; this is better for the skin than soap, which destroys the natural oily condition. Let this hour, and the hour of bedtime, be full of expressions of love; they will then be looked forward to rather than dreaded.

If your child is scrofulous or bloodless, oil the skin at least once a week, directly following the bath.

"A babe in a house is a well spring of pleasure,
A messenger of peace and love."

Only a weak, fashionable mother, who cares more for her own gratification and pleasure than for the welfare of her child, will deprive it of its natural nourishment. The first food that a child receives should be

drawn from the mother's breast; *nothing else is necessary*. It is laxative in its nature, and just what the baby's digestive organs need to carry off the secretion which has accumulated during foetal life. The nearer we can follow nature the better. There are circumstances, however, that may render nursing an impossibility. Tight dressing while young sometimes causes the nipple to sink in, so that it is impossible for the child to nurse; the breasts may have been destroyed by abscesses or disease; this would destroy their capacity to furnish milk. Owing to fever the milk may suddenly "dry up," in spite of the utmost care. Some while nursing are subject to "nursing sore mouth," which is caused from debility. This can be prevented and cured by proper exercise in the open air, and a light, nourishing diet.

WHY BABIES DIE.

"In 1880 there were about 800,000 deaths in the United States, of which about 500,000 were children under five years of age."

Children are, in many instances, allowed to eat the same food as older members of the family; in other cases they are fed prepared foods, containing too much starch and not enough containing nitrogenous elements. "Nearly all the prepared foods for children are deficient in albuminoid principles and lime, and consequently children when fed wholly upon these foods are imperfectly nourished, and if these are combined with milk or condensed milk, there is always danger of overtaxing the digestive functions of the child in its efforts to dissolve the tough casein of cow's milk. A child will fatten upon a food containing but

little albuminoid or nitrogenous principle and but a trace of lime, but it will be found in such cases the flesh is flabby, and when disease attacks the child it quickly succumbs from lack of muscular strength.

"If a food contains but a trace of lime, how are the bones to be formed? If it contains too little nitrogenous matter, how are the muscular tissues to be created?

"*The best artificial food* is cream reduced and sweetened with sugar of milk. Analyses show that the human milk contains more cream and sugar, and less casein, than the milk of animals. The reduced cream, sweetened, simulates the natural substances. The difference in the quality of cream presents a great difficulty. No rule can be given for its reduction. Most nurses leave it too rich, and the child's system is soon deranged. Instead of cream, let new milk stand from four to six hours, take the top off, reduce one-half with hot water; to one pint add one teaspoonful of sugar of milk and one grain of phosphate of lime. When the child is from three to five months old, oatmeal, barley or bran gruel can be added instead of water."

"Call no woman busy until she has a baby." We add, Call no woman happy until she has a baby. Tubes that come with nursing bottles should be banished from the nursery. It is next to impossible to keep them sweet and clean, and infantile troubles must follow. We advise, where a child cannot be nourished from its mother's breast, putting the black or red rubber nipple on the mouth of the bottle; this is convenient, and easily kept clean.

"Never give the child the rubber nipple nursing bottle," especially the *white* rubber, since it contains in

its composition the carbonate of lead, which is sure poison—sometimes slow, but none the less sure. I have watched the effects of the white rubber nipple for many years; have known cases of spinal curvature, one of complete humpback, often decayed teeth, innumerable cases of sore mouth, and dysentery or diarrhoea, many times causing death, large indolent boils on the scalp, eruptions behind the ears and in the folds of the neck, in consequence of sucking the rubber nipple. All rubber gum rings and toys should be avoided; indeed, I wish everything made from the white rubber could be banished from the nursery.

“Any babe can be fed at first with a spoon, and in a few weeks it will drink from a cup or glass.” A new-born babe should be fed once in two hours, and at five months once in three hours will be sufficient. No fixed rule can be laid down for all, yet the child should not be permitted to nurse too frequently; the intervals should be regular, and the breast never given simply to quiet its crying. Dr. Dewees truly remarks: “If this system be pursued, much inconvenience will result, for one of two things must happen:

“First: If the child does not cry from absolute pain, a bad habit will be generated, for the child will cry for the mere gratification of being nursed; this will not only create a great deal of trouble, but will be highly injurious to the stomach itself, by occasioning it to be overloaded, and thus producing vomiting, purging or colic. Second: If the child cry from actual suffering, the food may not do any possible good, or it may much increase the evil, by its being given at an improper or unnecessary time.” The infant may take *liquid* food more frequently than an adult can solid

food without injury; but its stomach must have seasons of rest, or disease will result, as in the case of an adult. Until the child is at least six or eight months old, he should receive no nourishment except from the mother's breast. Do not seek to increase the flow of milk by the use of porter or ale. I have found the following of great benefit to my patients whose supply of milk was scant: Fill a two-quart pitcher one-half full of clean, sweet bran; fill with boiling water, and let stand until cool; turn off the water; drink freely of it, adding milk and sugar if preferred; this will be quite as good for the mother as cow; use fresh bran each day. Eat only coarse, plain and nourishing foods. (See chapter VIII.) Take plenty of exercise, especially in the open air. "I have always observed," remarked Dr. Marley, "that if a woman who is nursing eats heartily, but not immoderately, of plain food, avoiding that which is stimulating, she will, generally speaking, preserve her health, the result of which will be a plentiful secretion of milk."

"After the fact of conception is established, there ought to be no further sexual intercourse until after the child is weaned, which ought not to be done until it is from twelve to eighteen months of age. This would favor the rearing of healthy and well developed children, and give the mother some rest and a chance to enjoy life. This is in accord with sound reason, and is undoubtedly nature's law, the violation of which inflicts upon the race so much of the curse which now hangs over it."

This is the language of an able physician, and should be carefully considered. Many overtaxed mothers would gladly have this millennium in their homes.

The proper time for weaning a child must depend upon the health of the mother, and also the strength and development of the child. A distinguished French medical professor and author says the most favorable time for weaning is between the dentition of the four anterior molar teeth and the canines, an interval of several months, and that if possible weaning should be deferred until the child has twelve teeth. He thinks this rule is infinitely better than any one founded on age. It has been often proved a dangerous experiment to begin weaning during a teething crisis.

Dr. Farr says: "It is generally recognized that the healthiest children are those weaned at nine months complete. Prolonged nursing hurts both child and mother; in the child causing a tendency to brain disease, probably through disordered digestion and nutrition; in the mother causing a strong tendency to deafness and blindness. It is a very singular fact, to which it is desirable that attention were paid, that in those districts of Scotland, viz.: the Highlands, where the mothers nurse their infants from fourteen to eighteen months, deafness, dumbness and blindness prevailed to a very much larger extent among the people than in districts where nine or ten months is the usual limit of the nursing period."

Ordinarily, twelve months is a suitable time, having at six or seven months taught the child to eat simple and nutritious foods, such as oatmeal, wheat meal, or graham bread and milk. The principal food of children until they are at least three or four years of age should consist of bread and milk, plain rice pudding, roasted potatoes, plain puddings of tapioca or sago, soft boiled eggs (see chapter VIII) and simple meat broths. Meat makes

children cross and irritable, and it is better to discourage, rather than encourage its use. Children should never be allowed a great variety of food at the same meal, nor any which contains pepper, or any other spice, or condiment, and use a very moderate quantity of salt and sugar.

When we look at the food that children by thoughtless parents are allowed to eat, it is not surprising that so many die, or grow up to be poor, puny dyspeptics. Over-feeding of pies, cakes and meat have been the direct cause of many cases of convulsion, summer complaint, etc. Children are in a great majority of cases permitted to live almost entirely on articles and substances which should never enter the stomach of a child.

A correspondent of a Poughkeepsie paper says: "While visiting a school in Montreal, he asked the teacher if there were any American children there. She said there were, and she could tell them by their pale faces, bright eyes and nervousness. They learned quicker, but lost so many days during the term, from sickness, that they did not get along so fast as those who were able to be present constantly. He also took occasion to examine their luncheon baskets, and found the American fare to be a piece of mince pie, the same of pound cake, two doughnuts, a pickle, and a cold sausage; while the English, Irish and Scotch children had either two-days-old bread and butter, or bread and apple, with nothing else."

It is very important that children have regular meals, and never, or but rarely, allowed to eat between meals. Those children who are permitted to eat all day long soon impair their digestive organs, and become sick and debilitated.

Regularity in meals promotes regularity in growth, which is essential to symmetry and beauty. Continual eating is destructive to the digestive organs, and the cause of an untold amount of disease, both in children and adults.

"The reason why children die (says *Hall's Journal of Health*) is because they are not properly taken care of. From the day of birth, they are stuffed with improper food, choked with physic, suffocated in hot rooms, steamed in bed clothes. So much for in-door.

"When permitted to breathe a breath of pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into daylight. A stout, strong man goes out in a cold day with gloves and overcoat, woolen stockings and thick double-soled boots, with cork between and rubbers over. The same day a child three years old, an infant in flesh and blood and bone and constitution, goes out with hose as thin as paper, cotton socks, legs uncovered to the knees, neck bare—an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks. And why? To harden them to a mode of dress which they are never expected to practice. To accustom them to exposure, which a dozen years later, would be considered downright foolery. To rear children thus for the slaughter pen, and then lay it to the Lord, is too bad. We don't think the Almighty had any hand in it. And to draw comfort from the presumption that He has an agency in the death of the child is a presumption and a profanation."

The following item upon the mortality of children we clipped from a Chicago paper:

“The mortality of the last week in Chicago was over twenty-nine per 1,000, which is at least ten more than it should have been. Of course twenty-nine is an exceptional number, and is probably due to the exceptional weather and the diseases incident to midsummer. Of the 353 who died during this period, nearly two-thirds were children under five years of age. This is a most extraordinary mortality, that of 224 children a week. It cannot be that all this mortality is inevitable; that it is due to climate or other ineradicable causes. There must be faults in other directions. The annual loss at this rate is over 11,000 children per annum — a sum total frightful in its dimensions.

“It is evident that some investigation is imperatively needed in regard to the origin of this phase of mortality. Climate has something to do with it; but there can be no question that other causes are involved which may be remedied. The ignorance of parents in caring for new-born children — an ignorance which includes food, dressing, medicine and other matters — must be largely responsible. A society of capable women, reinforced by the advice of some sensible physicians, who should devote themselves to the study of this matter, and to the issuing of instructions to mothers and attending to other salient considerations, would undoubtedly prove of the greatest value in staying the destruction which invades the life of newly-born children.”

Do not expose the arms and legs, however foolishly you dress them in other respects. Children's clothing should be made to fit loosely, allowing ample room for growth, expansion and freedom of motion. Owing to their lack of thought and care in their active sports

they get overheated, and sweating perhaps profusely, they sit down exhausted in a brisk breeze and become suddenly chilled. Clad in cotton underwear, it is in its moist state a rapid conductor, exhausting the heat of the body, and this produces exhausted vitality, ending too often in violent inflammation, stupidly called a cold and fever. To prevent this result in most cases it is only necessary to dress them loosely in woolen underwear; this being a non-conductor will prevent the serious consequences. Flannel, therefore, is as necessary in the summer as in the winter time, in fact we are more liable to become chilled and to catch cold in the summer than in midwinter.

We do not, however, advocate the use of red woolen garments, as they are very irritating to the skin of some, especially those of nervous temperaments. The only proper way for such persons to wear red flannels is to place under them a thin white gauze.

“You have no children, and you cannot guess
What anguish, what unspeakable distress
A mother feels, whose child is lying ill,
Nor how her heart anticipates his will.”

It is not natural for the weak, diseased or deformed child to remain weak, diseased or deformed. These conditions are not natural, and nature, always kind, is making a constant effort to substitute for them strength, health and beauty.

Let these most encouraging thoughts inspire parents to act in harmony with nature and make a constant and untiring study of her laws. Do not for one moment forget that the chief business of childhood is to grow.

Health and disease are neither matters of chance

nor the effect of any special dispensation of Providence, but subject to law. We are constantly building and rebuilding the human edifice, and the structure will be strong and beautiful or weak and ugly, depending upon the good or bad materials we use, and whether we manipulate them wisely or unwisely.

CONDITIONS ESSENTIAL FOR HEALTH.

Note carefully the conditions essential to the healthy and beautiful development of the child. Pure air, wholesome, nourishing food, abundant sleep, warmth, light and sunshine, thorough cleanliness and daily exercise in the open air.

Pure air is of vital importance. Air deprived of its proper proportion of oxygen and surcharged with carbonic acid and other poisonous gases has killed thousands of strong men. How essential, then, that pure air be secured for the child's delicate tissues, so readily poisoned. Do not neglect the ventilation of the nursery or the bed room. Ample ventilation is needed at all hours; but especial attention should be paid to ventilation during the sleeping hours. There is no danger of taking cold if well protected by an abundance of blankets and avoiding drafts.

Wholesome, nourishing food is essential to the proper growth and development of the child. For the first year let the mother's breast furnish the demand, if possible. If sickness or disease prevent the milk flow, then resort to artificial food, spoken of in the first part of this chapter. It may sometimes be best to procure a healthy wet nurse, whose habits, temper and morals are good. Her food should be nutritious and easy of digestion. Animal food should

be sparingly used. The milk is often affected by the changing states of the body and mind. One author relates an instance of an infant that was thrown into convulsions, of which it died, by being nursed by its mother immediately after a violent fit of anger. The inference may be readily seen.

When teeth are furnished to aid in masticating solid food, it would seem natural to furnish the child with it. Of the simplicity of the food we have spoken freely in another part of this chapter. All cakes, pastry and sweetmeats are poison to the system. Sugar occasionally eaten is not hurtful, unless used too often to disturb the appetite. Pure candies can be made at home, the simpler the better. Children should drink pure water only. Spring water is the best. Water which is too hard for washing, in which soap will not dissolve, is not wholesome.

Abundance of sleep is necessary for children. The best informed medical advisers tell us, "That, when in health, children for the first month should sleep two-thirds of the time, and then a little less, and so on, until about fifteen months old, when their sleep should be about twelve hours in twenty-four. A child should be encouraged as long as possible to take a nap in the middle of the day, though after the age of two years it will be found difficult in many cases to induce a continuance of the habit. Parents should insist that their children go to bed at regular hours. The earlier the hour the better, and nothing, neither callers at home, nor company away from home, should allow interruption to the rule."

Sleep Is a Necessity.—While sleeping, nature is building up the exhausted system, and strengthening

for the next day's work and growth. At no other time is this process of building up carried on.

Notice children who sleep but little. They are poor, scrawny, nervous little creatures. Let your children sleep where an open window constantly admits fresh, pure air. Never allow the face to be covered. Never put a child to sleep by rocking in a cradle. This is a foolish habit, and entirely unnecessary, as well as hurtful. Kiss your children a happy "good night." Never scold, or in any way wound a child's feelings as it goes to bed. Much better, if reproof is needed, to defer until morning, lest their slumbers are disturbed.

Let nature wake your children, especially in the morning. She will not wake them prematurely. See that they go to bed at an early hour; each night earlier, until they wake themselves in ample time for a bath and breakfast. Infants cannot sleep too long, and should never be deprived of nature's greatest boon—sleep. Young mothers should be careful not to place a child always in one position in bed. The skull is soft and thin, and easily assumes an uneven shape, thus making the head ill-shapen, or longer on one side.

A very young person should never sleep with a very old one, as the younger will suffer by a loss of vitality and heat. A straw bed or a hair mattress is preferred to a feather bed. On no account use the latter for children. We prefer cotton or husk mattresses, because free from animal matter.

Shall feather pillows be used for babies? This question is fully answered by Dr. Dio Lewis. He says: "The proximate, if not the original cause of a large

proportion of deaths among American babies is some malady of the brain. When we suppose the death to result from dysentery or cholera infantum, the immediate cause of the death is an affection of the brain supervening upon the bowel disease. The heads of American babies are, for the most part, little furnaces. What mischief must come from keeping them buried twelve hours out of every twenty-four in feather pillows! It makes me shiver to think of the number of deaths among these precious little ones, which I have myself seen, where I had no doubt that cool, straw pillows would have saved them. The hair pillow is inferior to straw, because it cannot, like straw, be made perfectly clean and fresh by frequent change. Do not fail to keep their little heads cool."

Do not trust your children to the care of servants.—We have observed that children who are taken care of by their parents, dressed and undressed by them, and kept under the watchful, loving eye of a mother during the day, are generally more healthy, good-natured and intelligent than those almost wholly intrusted to the care of servants. Most of the accidents which happen to children, often crippling them for life, are the result of negligence in servants.

Light and sunshine are just as essential to a child as to a plant. If the plant is kept in the dark, it loses its shape and color, and soon becomes slender and weak. The same result will be seen in the growth of the human frame, but more disastrous in childhood than in maturity. Half an hour a day is not enough. Give your children several hours of sunshine. The beautiful flowers that grow in our meadows could not be made half so beautiful without days and weeks and

months of the warm sunshine, that comes to gladden their stay. "Light for children. Sunshine for the little elves that gladden this otherwise gloomy earth. Deal it out in generous fullness to them. Let the nursery be in the sunshine. Better plant roses on the dark side of an iceberg than rear babies and children in rooms and alleys stinted of the light that makes life."

"Yes, mothers," writes an intelligent friend from the country, "give your children the sunshine. You could not give them a gift which would cost you less, nor yet one qualified to profit them more. It will make them what we in the country call 'tough and hardy.' They require sunshine just as much as plants do. All scientific persons are now united in this decision. The world is full of delicate and weakly women, and, my word for it, more of the cause lies in an effort on our part to make 'fair' ladies of our daughters than in anything else."

Sun Baths. Dirt Pies.—Give your children sun baths. This may be easily accomplished by erecting a canvas tent in your yard. Let the top be uncovered, free to admit the full rays of the sun. Remove all clothing and let the little ones romp and play here for several hours each day. A few barrels of sand thrown in, would add much to their pleasure. Here let them make "dirt pies" to their hearts' content. You will be astonished to see how fast the delicate ones improve under this treatment. Perfect cleanliness must be insisted upon. A bath taken every morning is absolutely essential to health.

A few thoughts so well expressed by Dr. Pye Chavasse upon this subject, we quote in this connec-

tion: "How is it that a mother thinks it absolutely necessary (which it is) that her babe's whole body should, every morning, be washed; and yet who does not deem it needful that her girl or boy, of twelve years old, should go through the process of daily and thorough ablution? If the one case be necessary, I am sure that the other is equally, if not more needful. Thorough ablution of the body every morning at least, is essential to health. I maintain that no one can be in the enjoyment of perfect health who does not keep his skin — the whole of his skin — clean. In the absence of cleanliness, a pellicle forms on the skin which engenders disease. Moreover, a person who does not keep his skin clean is more susceptible of contracting contagious disease, such as smallpox, typhus fever, cholera, diphtheria scarlet fever, etc.' * * * It is important that parts that are covered should be kept cleaner than parts exposed to the air, as dirt is more apt to fester in dark places; besides, parts exposed to the air have the advantage of the air's sweetening properties; air acts as a bath and purifies the skin amazingly. It is desirable to commence a complete system of washing early in life, as it then becomes a second nature, and cannot afterward be dispensed with. One accustomed to his morning ablutions, if anything prevented him from taking it, would feel most uncomfortable; he would as soon think of dispensing with his breakfast as with his bath."

A warm bath cleanses the skin more effectually than a cold bath, but being more relaxing, should not be indulged in as frequently. As a rule, once a week is quite often enough. Do not remain in the bath longer than ten minutes, after which sponge the body

quickly in cold water and you will feel as good as new."

Exercise Is as Essential as Breath Itself.—Let the children run out doors, play, dance, sing and shout as nature dictates. Give us children who are full of mischief, girls who are "just as good as boys."

Cultivate the habit of daily walking. This is the finest exercise that can be taken. One in good health ought to walk at least ten miles a day; not all at once, perhaps, but at different times of the day. This will develop muscles and nerves, strengthen the spine, and cause the blood to course merrily through the veins.

The celebrated Dr. Spurzheim says: "Experience has demonstrated that of any number of children of equal intellectual power, those who receive no particular care in childhood, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commence earlier, and read numerous books when very young.

"The mind ought never to be cultivated at the expense of the body; and physical education ought to precede that of the intellect, and then proceed simultaneously with it, without cultivating one faculty to the neglect of others; for health is the base, and instruction the ornament of education. * * * Shakespeare, Molière, Gibbon, Byron, Humphrey Davy, Porson, and many others, were in like manner undistinguished for early application to study, and for the most part indulged in those wholesome bodily exercises and that freedom of mind which contributed so much to their future excellence."

Many parents realize when "too late" the mistake

made, in cultivating the brain before matured, at the expense of the physical. Hufeland, a learned German physician, observes: "Intellectual effort in the first years of life is very injurious. All labor of the mind, which is required of children before their seventh year, is in opposition to the laws of nature, and will prove injurious to the organization and prevent its proper development. It is necessary that we should not begin to exercise the faculties of the mind too early; it is a great mistake that we cannot commence their cultivation too soon; we ought not to think of attempting this while nature is wholly occupied with the development of organs, and has want of all the vigor of the system to effect this object. If children are made to study before this age, the most noble part of the vital force is withdrawn from perfecting the organization, and is consumed by the act of thought; from which it necessarily results, that the bodily development is arrested or disturbed, digestion is deranged, the humors deteriorated, and scrofula is produced."

Very early in infancy the child may be taught to do right, even as soon as they choose to do wrong. We would not advocate making the child precocious, however, by too much or too early teaching. Intellectual culture must not, however, be neglected. This can be done by means of nursery tales, songs, games, pictures, and judicious answers to its constant questions. This kind of education will keep the mind in healthy activity, without impairing the health, or checking physical growth. To those who would be blessed in their children, avoid the prevalent habit of the present day of making premature men and women of your girls and boys. It is a well understood fact that from the first

to the seventh year a perfectly healthy child is very fleshy; this proves great activity in the vital functions. Wise parents will see that this period of a child's life is spent mainly in eating and sleeping, with sufficient exercise to carry forward successfully these two all-important functions.

If you would lay the foundation for good constitutions for your children, whether boys or girls, let them live as much as possible in the open air, play, sing, shout and laugh. Teach them to shun tight dresses, school books, confinement, drugs, ill-temper and selfishness. Wise parents direct, but do not repress or fetter. Let them "bubble over" with animal life. Study nature and follow her laws. Before closing this chapter, so full of hints regarding the well-being of the "little ones," we wish to make a suggestion regarding the care of children's feet. *Never allow them to go to sleep with cold feet.* Through the inattention or carelessness of parents or nurses, this has often been the cause of severe attacks of croup and diphtheria, sometimes proving fatal. "Always on coming from school, on entering the house from a visit or errand, in rainy, muddy or thawing weather, the child's shoes should be removed, and the mother should herself ascertain if the stockings are the least damp, and if so they should be taken off the feet held before the fire, and rubbed with the hand till perfectly dry, and another pair of shoes be put on."

MOTHERS AND THEIR CHILDREN.

"There is a tendency on the part of some mothers to do so much for their children that virtually a premium is placed upon selfishness. The child whose

every wish is anticipated, and for whom nothing is too good, is apt to grow up an exceedingly unpleasant person, unless, indeed, there is an extraordinary amount of natural good in him to counterbalance the undue indulgence. Shielding children from every chilling breath of life's air begets a life of ease and selfish enjoyment which becomes fixed when childhood is past. A mother, for example, had denied herself of every comfort. She had risen early and taken rest late, in order that her daughters might have a 'perfectly happy girlhood.' No duty was exacted of them. If they minded to help they might do so; if not, there was no one to ease the weary mother of her burden. Small wonder is it that after these girls grew up their sole thought was for self. The mother was ignored by them; disrespectfully spoken of as 'old-fashioned,' and 'without taste.' Indeed, she was only regarded as one who could bake and brew, and was even 'ordered'—no other word can be used—to wait upon them while they lolled in their easy chairs. Never having been taught to spend and be spent in doing good, these young women were not the helpers of those in need, and never carried sunshine into darkened homes. Even their best friends tired of them, and their lives were unlovely and discontented. There can be no happiness in life unless the straight line of duty, which leads to 'beauty's curve,' be conscientiously followed. Let every mother inculcate in her children's minds that it is more blessed to give than to receive. The opposite of this unpleasant picture is seen in a family of seven daughters, reared in wealth and luxury. There was no absolute need of their doing any household work, as there were 'man-servants and

maid-servants' enough to perform every duty. Although her first desire was to make her children happy, the mother of these girls knew there could be no happiness without work; so each child had her special duty, and was held to strict accountability for its performance. The mother was the central sun around which they all revolved; her slightest wish was the command of an empress, so perfectly was it obeyed. The one thought was 'to help to please mother,' and the family was devoted to good works. In later years, when the older daughters had grown up, the whirligig of time brought severe reverses — so severe that the beautiful home, replete with all that culture and wealth could command, had to be given up, and a new home found among strangers. Was a word of repining heard? No; although the new home was small, commonplace and without one trace of those comforts to which the family had been accustomed. But the girls immediately set to work to alter the dead level of disagreeableness, and make 'the desert blossom as the rose.' The united endeavor of their trained and willing hands, under the supervision of the mother, soon made a bower of beauty of the bare habitation. It became a place of refreshment to all who had the privilege of visiting it. These girls bring sunshine into every place, and the desire to help everyone with whom they come in contact is as natural to them as it is for them to breathe."

CHAPTER XIX.

DISEASES OF WOMEN AND CHILDREN.

DISEASES OF WOMEN.

UTERINE diseases are so prevalent at this time that they may be considered the rule and not the exception. Indeed, there are but few women who have not at some time in their lives, been sufferers in this direction. This, to some extent, unfits them for the ordinary avocations, as well as the responsible duties of wife and mother. We are convinced, after careful study upon this subject, that some of the causes are bad habits of dress, improper food, neglect to attend promptly to the two calls of nature, or evacuation of bowels and bladder. Nine-tenths of all the women, young and old, are constipated. The bowels soon lose their natural activity, and congestion of all the organs of the pelvis, including the womb and ovaries, results. Until women begin to *think* and *act* for themselves, instead of relying so implicitly on their family physician, will they be dosed and drugged and subjected to local treatments, and in the end find themselves no better. "It must be conceded," says an able writer, "that this class of ailments, when curable, recover more rapidly without than with the constant dosing with pills and pellets and regulating powders, nauseating compounds

and sickening decoctions." The treatment of "female diseases" furnishes an immense revenue to the doctors of every school. But does this pay the sufferers? The general result is that the patient is left in a wretched condition, both mentally and physically. We desire to bring light and a ray of hope to discouraged ones who may chance to peruse these pages.

Leucorrhœa, or *whites*, is an exceedingly common condition, and is only a symptom of uterine disease. At the outset there is a thin, watery discharge; this in time varies in color, quantity and quality. *Symptoms* are, lassitude, fainting, shortness of breath, dark circles under the eyes, with pain in back and loins. *Causes* are numerous: Nervous derangements, self-abuse, sexual excesses and lack of cleanliness. *Treatment*: Astringent injections, the most common method of treatment, are only of the most temporary nature, and do not remove the cause. Thorough cleanliness is absolutely necessary. Use often warm vaginal injections. The fountain syringe is the best. After the menstrual period a thorough cleansing of the vagina is necessary. A failure to cleanse at this time may cause serious trouble. Every woman who has attained to the age of puberty, whether married or single, should thoroughly wash the labia and walls of the vagina two or three times a week. "Remember that as long as the uterine irritation exists, one is better to have this discharge than to have it suppressed." Dr. Good remarks in relation to the drug treatment of leucorrhœa: "The general remedies which have been had recourse to are almost innumerable." Is this not an acknowledgment that they have proved either useless or injurious?

Inflammation of the womb is almost identical with

catarrh of the womb, and a very common derangement. *Symptoms* are pain and heat in the lower part of the back, dragging, heavy feeling in the bowels, pain in the breasts, great pain in cohabitation. The digestion is often disturbed, with constipation, headache and general weakness. Inflammation may involve the body of the organ or only the neck of the womb. The uterus sometimes enlarges because engorged with blood, causing irregularities of the menses. The urinary organs become involved, as a result of the pressure of the enlarged womb. *Causes*: Sexual excess in the marriage relation, secret vices and employment of means to prevent conception. Improper dress is a most prolific cause. *Treatment*: The daily use of the sitz bath and hot water vaginal injections. The latter may be taken two or three times daily with benefit. Begin the bath with tepid water, remaining in it from ten to fifteen minutes. Gradually lower the temperature, so that in a week or ten days cool or cold baths can be taken. Suspend all the clothing from the shoulders by means of straps or by waist buttons. The clothing should be so loose that two hands can be easily laid under the bands. Clothe the limbs warmly in flannel. Daily, gentle exercise in the open air is important. Freedom from the sexual expression is of no minor consideration.

Congestion of the Uterus.—The symptoms resembling those of inflammation, with headache, particularly on the top of the head; nervousness and irritability, especially near the menstrual period. *Treatment*: Same as for inflammation, carefully avoiding all causes of disease. *Ulceration* is a disease supposed to be common to women. An old physician with experience of

a quarter of a century, says: "I do not believe it exists in a majority of cases until after the caustic creates it. It affords a fine field for 'examinations.' I have advised to the cure of many supposed cases, but never made an examination, because I considered it entirely unnecessary, and the treatment is just as efficacious as if I had done so." *Treatment*: A cool, or cold sitz bath, taken twice each day. Remain in it fifteen to twenty minutes, or until the water becomes of the same warmth as the body. Place the feet in a foot tub of hot water to prevent chilliness. A daily use of the vaginal injection; if the discharge is offensive, use a slight suds of carbolic soap. A thermal or vapor bath (see chapter VII) may be taken twice each week. Due care must also be given to the food, dress, bowels, etc.

Falling of the womb, prolapsus uteri, is a partial, or may be entire descent of the womb into the vagina, or even beyond the vulva.

Anterersion is a falling forward of the womb.

Retroversion is a falling backward. When congestion occurs the womb becomes engorged with blood, and is enlarged several times larger than its normal condition. Because of its increased weight it settles down in the pelvis, and falling of the womb is produced. Its increased weight sometimes tips it forward especially if there is constipation, or *backward* if bladder difficulty is present. What does this all mean? Simply muscular and ligamentary weakness. *Causes*: Tight dressing has a large share in producing womb diseases, by compressing all the viscera of the abdomen downward, causing inflammations, mispositions and muscular weakness. Many women find, *too late*, the evils of wearing tight as well as heavy clothing.

Adopting the reform dress alone has cured many cases. Insufficient exercise, the use of fiery condiments, animal food, rich cakes and pastry, inattention to ventilation, sexual excesses (for which *she* is not to be blamed), with injuries received at childbirth, are *some* of the prevailing causes. *The cure* consists in restoring strength to the parts. This can certainly be done by any woman who sets about accomplishing this end. "God helps those who help themselves," and *a woman must help herself* in this as in many other cases. The water treatment, with other hygienic measures, becomes a boon to such wrecked women, because a universal restorer to health and strength, even to those who had "given up all hope." Many women prove themselves heroines, and patiently endure what but few men could bear at all.

A Case of Prolapsus.—A lady who had been ailing for years, and had received treatment from several doctors without benefit, but with the encouraging hope of being cured in three years, came to us wretched in both mind and body (wearing a pessary), and stated her almost hopeless case. We promised that if she would strictly follow all our directions, the womb could be restored to its natural position and muscular strength within the limits of six weeks, without pessary, local applications or medicine. All this was accomplished within the prescribed limits, and both mind and body alike were restored.

Congestion of the Ovaries.—The usual symptoms are, pain at the menstrual period, pain in standing or walking, tenderness in the groin, etc. Enlargement of the organ is frequent, and may be dislocated or prolapsed. A reflex effect upon the system is often pro-

duced. Obstinate dyspepsia, with headache, and often serious mental disturbance are present. The causes are numerous. Taking cold at the monthly period, constipation, inflammation, and displacement of the womb, and the opium habit, are some of the causes. *Treatment.* Provide as perfect hygienic surroundings as possible. "Sun baths, massage, complete rest at the menstrual period, daily fomentations over the affected parts, the daily use of hot vaginal injections, the hot enema, fomentations over the lower part of the spine, and the local application of electricity, are among the best means of treatment.

Nymphomania, or inordinate lust, is induced by some local irritation. The most frequent causes are highly seasoned foods, intoxicating liquors, indolence, and inattention to bathing. The cure will be readily found in frequent cold baths, active exercise or occupation a vegetable diet and warm relaxing sitz baths.

The treatment of uterine diseases "should be less local than constitutional." Dr. Taylor, in "Health for Women," says: "that by using mere local treatment, the essential disease itself is left neglected, untouched and even unsought; that symptoms only command the attention, and symptoms that will subside and become of trifling account, whenever the essential malady is recognized and provided for."

Dr. Gaillard Thomas says: "Everyone who has had experience in the treatment of these disorders must have been impressed with the wonderful improvement in cases which have long resisted local treatment, resulting from a sea voyage, a visit to a watering place, a course of sea bathing, or a few months spent in the country."

Nothing will conduce more to bring about a firm, energetic, contractile state of the muscular system than a rigidly simple, abstemious diet. (See chapter VIII.)

"How impotent for good, and how potent for evil are all the common chirurgical and drug-shop appliances for the management of these cases," says Dr. Trall. "Pessaries innumerable have been invented; trusses, braces and supporters of all sorts and shapes have been contrived, and blisters, issues and caustics of every kind have been resorted to, while many times the miserable sufferer has been kept confined to a fixed position in bed for six months or a year, all intended to aid, force and sting the 'relaxed ligaments' into contraction, but which have, in nearly all cases, operated greatly to the disadvantage of the relaxed muscles, and greatly aggravated the difficulty."

Exercise is indispensable to the cure of these diseases. Those suffering with weak backs often give up daily walking, and settle down to an inactive, sedentary life; this only aggravates the condition. Going up and down stairs may, be avoided, exercise being taken on a level surface. Horseback riding and dancing are too violent, and may result in injury. Sleeping with the head low will be beneficial to sufferers from pelvic difficulties.

In *retroversion*, lying upon the face will give relief. In *anterversion*, lie on the back. In *prolapsus*, one may lie on the face or back, as most comfortable.

Exercise and *rest* are equally important. Of nothing are we more certain, than that if a woman desires to get well and keep well, she must act in harmony with nature, lay aside corsets, and remove all restraints of clothing. If too feeble to take active exercise, applied motion, as massage or Swedish movements, may be of

great benefit. In chapter VII exercises are given that will aid in producing muscular vigor, increase the circulation of the blood and in many ways assist nature in her work of rebuilding.

STRENGTH FOR TODAY.

“Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for today; what a precious boon
For earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for today, that the weary hearts
In the battle for rights may quail not,
And the eyes bedimmed by bitter tears
In their search for light may fail not.

Strength for today on the down-hill track
For the travelers near the valley,
That up, far up on the other side
Ere long they may safely rally.

Strength for today, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun
On a strong and sure foundation.

Strength for today in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow.”

DISEASES OF CHILDREN.

The limits of the "Educator" will not permit an extended treatise on the disorders of childhood; therefore, we will briefly consider the most common ailments incident to early life.

Sore mouth results often from a want of cleanliness. Is sometimes the result of scrofula, but more often the consequence of improper food, both in quantity and quality, on the part of either mother or child. It is rarely ever serious in its results, and of short life. *Treatment*: Cleanse the mouth thoroughly after each meal, also the mother's nipple. Wash the mouth frequently with a weak solution of borax.

*Eccoriation*s of the arm pit and groin are most common to scrofulous, and very fat infants. Those fed on the bottle are also frequently affected. Bathe the parts often in tepid milk and water, dry carefully with a soft linen cloth. The various powders sold for this purpose should not be used. Scorched flour is very healing. Green tea rolled to a very fine powder and sifted is excellent, and may be used with good results. Perfect cleanliness is the best means of cure.

Colic, although not in the least dangerous, is a trying ailment, not only to the child, but more especially to the yet weak mother. It may make its appearance as early as two weeks, but more often occurs when the child is from six weeks to two months old. Severe colics usually result from derangement of the liver. The mother's system has been improperly nourished, and the babe in consequence suffers. During the nursing period especially, eat freely of graham in its various forms. Avoid meat because of its stimulating

character, using occasionally instead fish and eggs. Do not be afraid of graham bread, vegetables, fruit and melons, as these furnish the best diet for yourself and child, and give a plentiful flow of rich and nutritious milk. One of the sweetest little infants I ever saw was that of a mother, who during pregnancy partook of the finest vegetables and fruits without making the slightest change because of the advent of the little one. This is the common experience of well advised mothers who are obedient to the laws of nature. If during pregnancy you partook freely of acid fruits, there is no reason for avoiding them now. Dr. Alice Stockham in Tokology writes: "A colicky baby must be kept warm, avoiding all changes in temperature. A rubber bag or bottle filled with hot water and put in the crib will keep the child once quieted asleep for hours. During the paroxysms put the child's feet in a basin of hot water, or place cloths wrung from hot water over its bowels, and if the attack is very severe, a full hot bath will often give relief." We know of no better or more speedy relief than an entire warm bath. Simple hand friction or kneading often proves most beneficial in local troubles of children. Do anything, do everything, mother, but don't give a dose of medicine to the sensitive little stomach, not even Winslow's Soothing Syrup, because it contains opium, as well as all cordials sold for colic.

Constipation or costiveness should be removed at once, but never by the use of drugs. When a nursing child is thus affected look to the mother's condition, find the cause and correct it. Read carefully chapter VI, and by careful living the child will soon be restored. *An enema* will often prove beneficial. Some-

times a little glycerine, castile soap, or salt added to the water, or even an enema of only sweet oil may be used. A castile soap suppository, two inches long, and the size of a lead pencil, tapered at one end, will often relieve. Moisten, and insert nearly the length. Only a few moments are required to produce a comfortable evacuation. Dr. Pye Chavasse says, "If you once begin, and continue it for awhile, opening medicine becomes a dire necessity, and then woe betide the poor unfortunate child." There are a dozen reasons opposed to one in favor of giving aperient drugs to children.

Teething.—This is a period of great trial to many little ones, manifestly due, in the majority of cases, to improper diet. Observation goes to prove that children properly fed on fruits, grains and the products of the wheat suffer but little, and as a result have good, strong teeth. Keep the head cool and the feet warm. An old physician of experience of nearly a quarter century, writes upon teething as follows: "When the evidence exists that a tooth or teeth is, or are, about to affect the gum, by an indication of swelling, and uneasy sensations are exhibited by the child, if ice or snow can be had, make up a little sack or 'tit' of a size that can be readily taken into the mouth. If ice, it must be in one smooth piece, or be broken into very fine pieces, as if shaved; if snow, be formed into smooth shape. Wet a piece of fine linen or muslin and put your snow or ice into it. To induce the child at first to suck it, you can powder it with fine sugar. Rub the gums gently with this, and in a very short time the child will feel the soothing influence of the cold application, and will not unfrequently grasp the 'tit' and

maintain its hold as long as there is any ice or snow to melt. The beneficial effect is increased by the heat attracted from the lips while the 'tit' is in the mouth. This not only prevents all the acute, direct suffering in the gums and mucous membranes, but all the sequences which otherwise characterize teething."

"In the absence of ice or snow I use a 'tit' of proper size, wet with the coldest water; having two or three, so as to change and keep as cold as possible." This treatment prevents the need of lancing the gums.

Worms. Many children are permanently injured by the use of the various popular worm nostrums. These should never be administered. Seek first to ascertain for a certainty, by a daily examination of the bowel discharges, the actual presence of worms. Remember, worms can only exist in systems where the blood is sufficiently impure to nourish them with its corruption. The only way to permanently exterminate them is making the blood too pure for them. Restore the purity of the blood and they will actually starve to death, and soon no trace of them can be found. *Medicine is not required*, only a diet consisting of the products of the grains. *Thread or pin worms* cause restlessness and itching about the anus. *Treatment*: "Make a decoction of a large handful of quassia chips boiled for an hour or two in a gallon of water. After emptying the bowels well by means of a warm water enema containing a little castile soap, inject as large a quantity as possible of the quassia tea. This remedy rarely fails, but should be repeated two or three times on successive days to insure success."

Convulsions.—To persons unaccustomed, the sight of a child in a spasm is frightful. Be calm and remember

that a child rarely ever dies in the first attack. *Causes:* Fevers, worms, teething, indigestion, etc. *Treatment:* Do not wait for the coming of a doctor, but go to work at once. Get the child into a tub of hot water as soon as possible, not stopping to remove clothing. Wet your hand in cold water and bathe frequently the head and face. Keep the water hot by frequent additions. Do not remove the child until relaxation is produced, after which wrap in hot blankets. Now administer a copious enema of castile soap and warm water, as there is usually present a derangement of the stomach and bowels. In case of worms, add a teaspoon of salt to a pint of warm water. "To prevent a repetition, put a bag of hot salt to the back of the neck."

Diarrhœa and Dysentery.—The difference between these diseases may be known by the very frequent desire and failure to evacuate the bowels. The latter is attended with discharges, bloody or tinged with blood. Diarrhœa is often nature's method of ridding the system of impurities, and, as a rule, should not be interfered with. Do not resort to medicine, but act in harmony with nature. If the discharges become watery, or green, accompanied by griping, or in other ways unnatural, then mild measures should be resorted to. *Treatment:* Keep the child both quiet and warm. Hot water enemas are invaluable, and often all that is needed. If attended with bloody discharges, warm flax seed tea injections may be given immediately after. Remove the inflammation, or internal heat, by cold compresses applied to the bowels for an hour at a time. This may be repeated several times a day with benefit. Diet should be both light and simple. All broths and beef tea must be strictly forbidden. Oat-

meal gruel, well boiled and strained through a cloth, is the most suitable nourishment until the disease is subdued.

Summer Complaint often occurs during teething, or the second summer. *Causes:* *Improper food*, being fed too early a mixed diet, and vitiated air. Too little attention is paid to the ventilation of the sleeping and living rooms, causing the blood to become poisoned. The healthiest child we ever saw at four years old had never eaten anything save oatmeal and ripe fruits, and *wanted* nothing else, the cravings of the system being entirely satisfied. In chapter XVIII full instructions are given relative to the food of children.

Dr. Stockham says: "The child that spends most of its waking hours out-doors, bare-footed, seldom gets summer complaint." Very little food is required, only that in liquid form, as oatmeal gruel, bran jelly, etc. If pain or fever are present, use enemas and compresses, as directed in diarrhœa.

Wetting the Bed.—The watchful mother soon discovers that this trouble is not the result of habit for which punishment should be given, but an ailment that she should seek to remove. *Causes:* Partaking too freely of liquids, lying on the back during sleep, a weakened state of the system, and the evil practice of self-abuse. *Treatment:* Let the evening meal be light and free from fluids. Take him up in the night to urinate, strengthen the general system and teach the harm of evil practices.

Retention of Urine may be overcome by drinking freely of hot water or a full hot bath.

Diphtheria.—*Causes:* The breathing of foul air in bedchambers, in overheated schoolrooms, concert halls,

churches, theaters, and the social assemblages. Imperfect ventilation in all public places, in our homes, and especially in our sleeping rooms. Exposure in returning from places of amusement, or meetings, where the halls or churches are not properly heated and ventilated, is one of the most prolific of public causes. Whatever will cause a cold will cause diphtheria, croup, etc., if favoring conditions exist. The primary cause of all throat, bronchial and lung diseases may be traced to wrong living. The winter season develops diseases, particularly in cold climates, where doors and windows are kept closed. We must have pure air to breathe if we would avoid disease. The loss of much sunlight during winter months is unfavorable to the general health, therefore the observance of the strictest sanitary rules is a necessity. Open your shutters, roll up your curtains and let in the sunlight. Foul air is generated in closed and darkened rooms, cess-pools, privy vaults, drains, ill-ventilated cellars, where vegetation is decaying. Remember, in the country you have an unfailing remedy for vaults, etc., in good mother earth, wood-ashes and refuse lime. Every privy should be supplied with a box, which will hold a bushel or more of earth, or earth and ashes; also with a common ten-cent fire shovel; this earth and ashes used every day will destroy poisonous gases which are the immediate producing cause of diphtheria and typhoid fever.

In cities where water closets are placed in houses connecting with sewers, much care must be taken to disinfect; or, what is far better, persuade your land lord to construct a ventilator in each closet. It is said by those high in authority, that no trap or hindrance has yet been discovered that will prevent the escape of

the poisonous gas. Earth closets should be used if perfect security is desired.

Diphtheria is always preceded by a cold; also croup, pneumonia, inflamed lungs, pleurisy, bronchitis, consumption, scarlet fever, measles, chickenpox, smallpox, bilious fever, remittent and intermittent, or fever and ague; and it will be a profound observer indeed that will correctly determine in the early stage of a cold what the result will be.

The great advantage of adopting the treatment prescribed in this book is, that it is of the same general character, and will be beneficial in whatever specific form the cold may assume. The cause of diphtheria and of colds are the same, inasmuch as diphtheria is but the result of a cold which, if neglected, the inflammation may extend to the membranes and glands of the mouth and throat.

What is it? It is simply an inflammation of the mucous membrane of the throat, in which, owing to its violence, the mucous secretion and the saliva become coagulated, forming a coating that thickens and hardens, and is termed a false membrane. If not prevented or removed it may cause death by strangulation, or suffocation; or it may terminate as a malignant or putrid sore throat.

Symptoms: Fever, loss of appetite, bad breath, difficult breathing and swallowing; tonsils inflamed and swollen, the air passages and lungs become more or less involved, with general prostration of the nervous system. Diphtheria is not a new disease, but is as old as civilization; only aggravated by increasing physical debility, the result of bad habits and neglect. *Treatment:* Hot, raw lemonade will often break up the

disease within from twenty-four to forty-eight hours; must be taken very hot, and the best of nursing is important. The head should be cooled off by the pouring head bath, and be kept cool by its frequent use, if heat and fever in the head continues. The throat must be kept cold by the ice-cold compress. The body must be sponged at least twice each day, in cold water, dried and rubbed until warm and all aglow; this rubbing and friction is very quieting and healing, and should never be neglected in fevers and congestions. The feet should be bathed often in soft, cool water, rubbed and kept warm. In severe cases pounded ice should be given in spoonfuls as often as every ten or fifteen minutes. Swallow the ice slowly, holding in mouth until melted. On no account neglect the ice water, or very cold spring water, if ice cannot be obtained, for the patient to drink, a spoonful or more, often, and to keep the throat compress cold and the head cool.

It may require ten to twenty minutes in the pouring head bath to cool the face and head, reduce the fever and quiet the patient. In severe attacks the head bath should be followed by the full warm bath, continued from thirty to forty minutes, depending upon its influence upon the sick one. If it soothes and quiets it may be continued for forty minutes; on the contrary, if it irritates, and makes the patient uneasy, do not continue it. For the latter case, the cold sponge bath, followed by friction or the massage treatment until the warm glow is produced, will be most beneficial. In giving the warm bath have plenty of hot water ready, that the bath may be kept about as hot as it can be borne. Remember to keep the feet hot and

head cool. The patient should drink a few swallows of water often, ice-cold if desired.

The all-important points in treating this class of diseases, are; *first*, perfect ventilation; *second*, plenty of pure hot and cold water; *third*, quiet, restful surroundings. The sick one must have quiet, cheerful attendants, who have more confidence in nursing than in medicine, who have hope, faith and perseverance, backed by knowledge; *fourth*, the skin must be kept clean and healthy, the bowels must be kept open by warm water enemas, which may be given five or six times every twenty-four hours if required; *fifth*, fasting until convalescence takes place, excepting for children who may think they must have something to eat, and may have plain crust coffee, orangeade, graham gruel, or a baked apple.

Surgical Treatment Unnecessary.—Diphtheria being primarily a throat disease, under no circumstances do we advise any surgical or extreme treatment. Cauterizing is simply barbarous, and should never be permitted. No method has yet been discovered which has been so successful as the treatment presented in this chapter for croup and diphtheria. Thousands and tens of thousands of lives have been saved by understanding how to apply ice-cold water to the throat; the philosophy is simple, and easily understood; it is this: the inflammation is destroyed, or removed, by the ice-cold compress. The growth of the membrane in croup, and the coagulation in diphtheria, are dependent upon the inflammation which attends these throat troubles. The cold compress stops the growth and accumulation in the throat, as

sure and certain as an ice house will check the growth of a sensitive plant.

A very successful hydropathist, a graduate of Dr. Trall's College, of the city of New York, now practicing in one of the cold states of the North, informed the writer that she had never lost one case of croup, diphtheria, or scarlet fever, in a continued practice of twenty years when she was the first physician called to attend the case. In hundreds of cases she has been successful when patients were given up by councils of medical practitioners. This physician has had a large practice in this class of diseases, because of the success which has followed her treatment. She emphatically declares as her conviction, that there is no need of an unfavorable termination, in a single instance, of any of those troubles. The dripping-wet sheet may be successfully used, where there is violent fever. (See chapter VII.) When the patient is confined to the bed, the feet may be kept warm by the rubber hot water bottle, or a half-gallon jug of hot water. Cool enemata are very valuable where there is fever.

There may seem to be work in all this; so there is; yet it is not as formidable in the doing after you become familiar with it, as it looks on paper. Remember, this is one of the diseases that baffles the skill of all drug doctors; one of the diseases that medicine is powerless to reach. In its worst form three in five die under medical treatment, and not one in fifty will die if treated as taught in this chapter.

The Result.—A child passing through the ordeal of diphtheria, under the above treatment, will have none of the suffering inflicted by a medical course; none of the poisoning, cauterizing, or mutilating; nor will the

risk be run of being one out of three to be added to the population of the dead. But for the mysterious name and the supposed new disease thousands of aged people would recognize it as an old-fashioned sore throat, complicated perhaps with torpid liver, some kidney trouble, foul stomach and a neglected skin. By exercising a little common sense in the treatment of diphtheria, thousands of valuable lives would be saved; but turned over to the drugging, cauterizing, and similar barbarous methods, three out of every five die. Dr Reid, a medical author, writes: "More infantile subjects are daily destroyed by the mortar and pestle than in the ancient Bethlehem fell victims to the Herodian massacre." Diphtheria, scarlet fever, and in fact, all active and violent fevers are prevalent wherever the laws of health are disobeyed, on the mountain or in the valley, in mild or frigid climates, in palace or hovel. But ignorance of the law of health is not the exclusive attribute of the uneducated by any means. It is a popular and every-day occurrence to call the "family physician" for every trifling cause. The wealthy can perhaps afford this expensive luxury, but certainly the medium and poorer classes cannot. It is always best to be informed, even if the physician is called. We must all know that physicians are human and selfish, like their neighbors, and if patrons are intelligent this fact will be recognized and visits will not be continued beyond the necessities of the case. Diphtheria is not contagious, or infectious, no more so than croup, but the same predisposing causes and conditions will induce it and other diseases, in all similarly situated, and thus give rise to the impression of infection and contagion.

Prevention.—To prevent disease is certainly wiser than to suffer its inflictions and doctor for a cure. In view of the universal difficulty of getting children to take medicine or any treatment we cannot too earnestly urge parents and nurses to adopt such a course of life as alone can offer a rational hope to retain health, and thus prevent the calamity of disease, with its attendant labors of watching and nursing, and the ordeal of mental anxiety and suffering. Disease is the result of direct violation of the laws of health. By obeying the law we escape the penalty for violation. Bad food, imperfect ventilation, neglect in bathing, insufficient or improper clothing, and the other causes named in this chapter we hope will receive the reader's careful attention.

Complete instruction is given in the seventh chapter for giving baths, and many other simple forms of treatment, and we trust thousands of mothers will see and feel the necessity of studying this subject, sufficiently at least, that she may command herself and her household.

Remember, strength and courage on the part of the mother, in a severe case of sickness, is like an oasis in a desert; strength, courage, faith, hope and trust will come with knowledge.

The following cure being simple, we add it to this chapter, believing there may be persons and occasions where it may be preferred to any other method of treatment.

A Paris paper contains a report made by the "French Academy of Medicine," and written by Dr. Delthel, giving a cure for diphtheria and croup. The Doctor states that the vapors of liquid tar and turpen-

tine will dissolve the fibrinous exudations which choke up the throat in croup and diphtheria. The directions for use are as follows. Pour equal parts of turpentine and liquid tar into a tin pan or cup. Set fire to the mixture. The air of the room soon becomes obscured by the dense resinous smoke which arises therefrom. The patient immediately seems to experience relief: the choking and rattling cease, the patient falls into a slumber, and, seemingly, is very grateful for the smoke. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught in a glass, may be seen to dissolve in the smoke. In the course of three days afterward the patient entirely recovers. Two tablespoonfuls of tar and two tablespoonfuls of turpentine, will be a sufficient quantity to use at one time."

The above cure could be used in connection with the water, ice and bath treatment, as set forth in this chapter, if so desired. There would be no harm to the patient if both were used.

We cannot close this very important subject, and do justice to our experience and convictions, without an earnest word to those who are accustomed to depend upon medicine for the cure of diphtheria. In seven cases in ten, where the attack is severe, if medicine is relied upon, without the nursing and treatment taught in this chapter, the result will be fatal. Not one case in twenty, yea, we can safely say, not one in fifty has proved fatal where the treatment has been strictly and thoroughly hydropathic in the past twenty-five years. For additional testimony regarding the uncertainty of medical practice we refer the reader to chapter XX.

Croup and diphtheria belong to the same class of violent inflammatory diseases. We consider croup by far the most dangerous, as the swelling and false membrane can so much quicker close the windpipe, causing suffocation. Croup seldom, if ever, attacks a puny, sickly child; the active, robust ones are the subjects for this disorder. There is no mistaking its warning notes, its premonitory symptoms. It commences with difficult breathing; husky, rough, and as it progresses, a convulsive crowing cough. And now there is danger ahead, no time must be lost; *treatment*, vigorous *treatment*, must be given without delay. Children are so often put in bed at night with so little ailing them as not to attract the least attention, yet die before day dawns. Again they are listless and restless for a day or two without seeming to require much care; but remember how sensitive, how impressible they are, therefore be on your guard and prevent by good nursing. The mother having this book and following the teachings need have no fear. *Warning*: Never put a child in bed that has a cold or is feverish, without first giving it a good tepid bath, and finish by bathing head, neck and arms with cold water; be sure to have feet nice and warm in bed. Have hair entirely dry before going to bed. See that an abundance of pure air is admitted during the night; do not pile on too many bed clothes upon the upper part of the body. *Symptoms*: Feverishness; difficult breathing; husky cough, and as it progresses a convulsive, crowing cough or whistle. *Treatment*: If the symptoms are fever and difficult breathing, give the pouring head bath until the inflammation and fever is reduced, so that the head and neck feel stone cold to the hand. In

severe cases add the dripping-wet sheet cold, rubbing while the sheet is about the patient until sheet and patient are warm. Work lively with the dripping wet sheet, because it is reaction and equalization that is needed. Dry with crash towel, put to bed, and apply ice-cold compress to throat; sip ice water and hold in mouth every ten or fifteen minutes. Keep legs and feet warm.

No treatment will compare with the ice-cold compress about the neck for croup and diphtheria. In all ordinary cases, the cold compress to the neck, cold cloth upon the forehead, cold ice water held in mouth and swallowed often, keeping extremities warm, eating only the plainest food, if any, is all that will be required. Remember, in cases of diphtheria of grown persons, rest, fasting, cold compress about the neck night and day, sipping cold ice water often, raw hot lemonade five or six times each day, a hot foot bath on retiring, with plenty of fresh air from outside, day and night, is the best and safest treatment yet discovered. In using ice, ice water, or snow in cases of croup and diphtheria, do not keep the compress on the neck continuously; put on five to ten minutes, and off five. A good nurse will have discretion in regard to all such matters. The ice water may be used through the day, and cold water during the night, allowing the patient to sleep, if he can.

Valuable Remedy for Croup.—"J. K. Holloway, M.D., in a letter to the *Medical and Surgical Journal*, describes the successful cure of a very extreme case of croup, by causing the patient to inhale the evaporations of lime water. The patient had been suffering for thirty-six hours with membranous croup, and with-

out relief from other medicines. No time was to be lost. Lime unslacked was put into a pitcher. A blanket was then so thrown over the patient and the pitcher as to cause the inhalation of the free lime vapor. In twenty minutes the patient was fully relieved."

Scarlet Fever Symptoms.—Restlessness, uneasiness, sore throat, aches and pains—all the symptoms which attend a hard cold. Soon the face, neck and chest are covered with an unmistakable scarlet color—hence its name—which rapidly spreads over the entire body.

Causes: This disease makes its annual appearance, and often becomes epidemic, in the months of November and December, in the rural districts. Heated, poorly ventilated schoolrooms, cold weather appetites, plenty of fresh pork (sausage, spareribs, head cheese, pig's feet, etc.), an abundance of rich doughnuts for the children's dinners, added to the bad sanitary conditions that exist about so many farm homes, and we have a sufficient cause for any of the prevailing skin diseases. *General treatment:* The pouring head bath, or, if preferred, the cold compress, applied to the head, and frequently changed, the object being to cool the head to its normal temperature. The dripping wet sheet to cool the body, gargling with cold water, the cold throat compress, drinking cold and hot drinks (hot raw lemonade is excellent) freely will modify the severity of the fever, and, with the best of ventilation, and no food except graham gruel, oatmeal gruel, cold crust coffee, an orange or baked apple, until the fever subsides, there need be no fear of results. Keep down the heat to about the natural temperature, and the bowels open with warm enemas. If there is a

tendency to diarrhœa, give cold water enemas after each movement. The dripping-wet sheet will bring the disease to the surface, and, with care, it may be kept there.

"Mild cases require only a simple diet, thorough ventilation, the use of tepid sponge baths, and cool compresses to the bowels, or wet sheet packs and perhaps cool enemas, and other measures for reducing the temperature, together with good nursing. If the eruption is a little slow in making its appearance, or shows a tendency to recede after it has appeared, a warm, full bath, and sponging of the skin with hot water, or hot and cold sponging alternately, together with hot drinks are the measures to be employed." When the symptoms are very severe ice compresses should be applied to the throat, and pounded ice be held in the mouth, swallowed as it melts. The feet should be kept warm, and head and throat cool. The hot water bottle or jug should be used for the feet. The fever subdued, the holding of broken ice in the mouth, and the gargling with cold water insures safety from ulceration of the throat. In all cases the diet and ventilation should be in accordance with the suggestions of this book, and attended to with judgment and discretion.

If the weather is cold, use the hot water bottle or a jug to keep the feet and limbs warm. A free circulation of air must be maintained in the sick room night and day, no matter how cold it may be. The sick room and the entire premises should be disinfected, and everything kept sweet and clean. Carbolic acid, burnt (raw) coffee or burnt resin are cheap and convenient disinfectants. In this disease as in all contagious

diseases more depends upon nursing than in doctoring, in fact taking medicine is dangerous, and entirely unnecessary.

“Scarlet fever dropsy which is really a formidable disease, generally arises from the carelessness, the ignorance and the thoughtlessness of parents in allowing a child to leave the house before the new skin is formed and hardened.” A child ought not to be allowed to go out for at least two weeks after fully restored. *“Prevention is better than cure.”*

In virulent cases the house should be purified. Let every room in the house, together with its contents, clothing and dresses that cannot be washed be well fumigated with sulphur, taking care to close doors and windows. The sulphur may be burned by putting into a heated kettle, and standing the kettle on bricks or stones. Everything washable should be washed, and the house thoroughly cleaned. There is not half the danger of infection where treatment is as taught in this chapter, as where medicines are relied upon. Where the disease takes more the form of diphtheria than scarlet fever, treat as a case of diphtheria.

How Distinguished From Measles.—“Scarlet fever may be distinguished from measles by the absence of cough, sneezing and catarrhal symptoms, by the throat affections, the peculiar strawberry appearance of the tongue, and the greater extent and less defined form of the eruption.

Measles.—*Causes:* The causes are very similar to those that produce diphtheria, scarlet fever and croup. If people would obey the laws of health as taught in this book, all of this class and kind of diseases would become extinct in a quarter of a century. *Symptoms:*

Preceded always by a severe cold. There is nausea, thirst, huskiness of the voice and irritation of the throat, frequently attended by violent fever. The disease is indicated by patches of small red pimples which soon spread and cover the whole person. *Treatment:* The pouring head bath to relieve the head and throat; to be repeated as often as may be required to give relief; the dripping-wet sheet, always cold, must be used as often as the fever increases. This keeps the eruption upon the surface until subdued. If the case is severe it is best to use the dripping-wet sheet or the wet sheet pack two or three times in twenty-four hours. Do not omit to keep the head cool and bowels open by tepid or warm enemas.

The dripping-wet sheet or the wet sheet pack subdues the inflammation, cools the feverish condition of the blood, restores the circulation to its normal condition without overtaxing or depressing any of the vital organs. Remember, it is dangerous to overtax any of the vital organs. Drink freely of cold water; use only plain diet; keep feet and hands warm with hot water bottle or jug of hot water.

Whooping Cough.—A disease of childhood almost exclusively. *Symptoms:* Those of an ordinary cold, followed by fever and chilliness and a dry hard cough, ending in the regular whoop. *Treatment:* Same as for a cold; add the dripping-wet sheet twice or three times in the twenty-four hours. Drink cold water freely, and ice in small lumps to be melted in the mouth. The ice or cold water to be taken as often as the paroxysms return, or oftener if desired. The fomenting wet bandage or compress for the chest should be worn nights until the trouble is passed.

Treatment should be varied, in harmony with the age and strength of the child. The younger the child the more care must be given. Keep out of hot rooms; the open out-door air is the best remedy. Fresh air in the bedroom an absolute necessity. Light diet and spare for the first ten days; may be increased gradually after that. Hot oatmeal gruel is the very best food for child or youth.

Cure for Whooping Cough.—"Saleratus, half a teaspoonful; water, a large cupful; flavor with a little sugar and cinnamon or wintergreen essence. Take three or four times daily. The child should be urged to restrain the cough as much as possible." Another cure is: "Olive oil, two ounces; Jamaica rum, two ounces; brown sugar, two ounces; laudanum, one-eighth ounce. Melt the sugar in a little water and add the other ingredients. Give a teaspoonful after every paroxysm."

Mumps, or inflammation of the parotid glands, is a disease attended with little danger. Cold compresses may be applied to the neck at the commencement of the attack. Gargle with cold water. Bathe the feet and legs with hot water. This diverts the blood from the affected gland. Keep the bowels open, using warm enemata if necessary. The diet should consist entirely of fruits and well cooked grains, and milk in moderate quantities.

The Best Bath for Children.—"We have no hesitation in recommending a warm bath early in the day, followed by a simple douche of cold water, as far preferable to the cold bath; or a warm bath at night for the sake of cleanliness, and none at all in the morning. It may be taken as a rule, that in the case of children,

sudden changes of temperature are dangerous, and that 58 degrees to 60 degrees may be taken as the safe average temperature in which they should be constantly kept."

Soothing Syrups.—"Fifteen million grains of morphia are annually given to United States infants, in soothing syrups, ten of which in a dose would kill a man! O, what a blurring of juvenile and adult intellects results therefrom."—*Prof. O. S. Fowler.*

Weak Bowels of Children.—"Children of weakly, and especially of strumous (scrofulous) habits, are more liable to this ailment than men; and since the cure is very rapid, simple and complete, I will describe the process. Children do not object to any process that involves exercise, applied to them, and they make excellent patients for this treatment. To cause the prolapsed bowels of a child to recede to their place, the mother or nurse may lay it across her lap, face downward. Then she may separate her knees, so that the breast shall rest upon one knee and the legs upon the other, in the meanwhile placing one hand upon the abdomen and the other upon the back of the child. Now press with both hands, but more with the upper hand, which will cause the body of the child to bend, or become convex downward; next, press more with the hand placed under the body, so as to cause the body to be in a line. At every alternate pressure of either hand the child is directed to straighten itself, with which action of the child the mother should so coöperate as to render it more complete and effective. This action may be repeated three or four times. The extruded bowel will return to its place as the direct result of the operation. To maintain and

render permanent the advantage thus easily secured, it is necessary to repeat movement two or three times daily. The abdomen should also receive a thorough kneading by the hand, while the child is lying either face or back downward. These movements will be found not only to cure the existing condition, but to obviate any tendency of the bowel to pass down."

Too Warm Clothing.—"An anxious mother has brought her child to see her physician repeatedly because of an obstinate hacking cough, which has clung to her ever since the ushering in of sufficiently cold weather to call for fires in the house, and to give excuse for heavy clothing. Heavy flannels have already been donned, and whenever the child goes out she has the benefit of a heavy cloak with seal-skin trimmings, the collar of which envelops her throat up to the ears! It is true that the mother has noticed how heated the child seems to be whenever she goes out to play, and the child will run and romp whenever she goes out, despite her wrappings, but the leaving off of any of the wraps that have once been assumed is feared, lest the child should take cold. Notwithstanding all this care a fresh cold seems to be added to the preëxisting one from time to time, and so the chorus of the cough is kept up from week to week. The case illustrates well the evils of too warm clothing, a condition really more frequently the cause of disease than too scant clothing. Hothouse methods of rearing children are not calculated to produce sturdy, robust, healthy individuals. Furnace over-heated rooms and fur-lined over-heating garments make an excellent combination for developing tender, sensitive throats and bronchial tubes. Now, if the little child above re-

ferred to could have the benefit of a large dose of common sense administered to the mother, it would probably soon find its cough gone. Cold sacks and frictions to the throat would overcome its sensitiveness, and then it could and would be left freely exposed to the air. (By the way, the female throat is often a mystery; now apparently demanding the most careful protection and coddling, and now able to bear with impunity the most prolonged exposure of both itself and its neighboring shoulders and bust in the draughty air of the public hall or the parlor.) As to the child's clothing, it should be varied according to the needs of the particular day, never having more than would be needed to keep it comfortable. When it comes into the house from play, all in a glow and perspiring from the exercise, all its outer clothing should not be taken off at once, but it should be bidden to simply loosen its outer garments and wait until it had cooled off somewhat before laying them aside altogether. It should not wear thin slippers on its feet, while thick woolen undershirts were thought necessary for its chest."

CHAPTER XX.

WHAT EMINENT PHYSICIANS SAY.

PROF. S. M. GROSS, of the Medical College, Louisville, Ky.: "Of the essence of disease very little is known — indeed, *nothing at all*."

Dr. Bailie, of England: "I have no faith whatever in medicine."

Prof. Parker: "Hygiene is of far more value in the treatment of disease than drugs."

Prof. Valentine Mott: "Of all sciences, medicine is the most uncertain."

Dr. Marshall Hall, F. R. S.: "Thousands are annually slaughtered in the quiet sick room."

Prof. Davis: "The vital effects of medicines are very little understood — it is a term employed to cover ignorance."

Bostwick's History of Medicine: "Every dose of medicine is a blind experiment on the vitality of the patient."

Dr. Ramage, F. R. C., of London: "I fearlessly assert that in most cases our patients would be safer without a physician than with one."

Sir Astley Cooper, F. R. S.: "The science of medicine is founded on conjecture improved by murder."

Dr. Abernethy, of London: "There has been a great increase of medical men of late, but upon my life, diseases have increased in proportion."

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons: "I do not know what is the cause of fever," and "every dose of medicine diminishes the patient's vitality."

Prof. C. D. Meigs, M. D., Philadelphia Jefferson Medical College: "All of our cogitations respecting the *modus operandi* of medicine are purely empirical."

Prof. Barker, of the New York Medical College: "The drugs that are administered for the cure of scarlet fever kill far more patients than disease does."

Prof. Gregory, of Edinburg: "Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, stark startling nonsense."

Dr. James Johnson, F. R. S., editor of the *Chirurgical Review*: "I declare it is my conscientious conviction, founded on long experience and observation, if there were not a single physician, surgeon, man-midwife, chemist, apothecary, druggist or drug on the face of the earth, there would be less mortality and less sickness than now prevails."

Dr. Cogswell of Boston: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good; and were it absolutely abolished, mankind would be infinitely the gainer."

Prof. J. W. Carson: "We do not know whether our patients recover because we give medicine or because nature cures them. Perhaps bread pills would cure as many as medicine."

Dr. Rush, of Philadelphia: "It is impossible to calculate the mischief which Hippocrates has done, by first marking nature with his name, and afterward letting her loose upon sick people."

Prof. Joseph Smith, M. D., New York College of Physicians and Surgeons: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease."

Prof. Horace Green, of New York Medical College: "The medical confidence you have in medicine will be dissipated by experience in treating disease."

Prof. Parker: "It must be confessed that the administration of remedies is conducted more in an empirical than in a rational manner. As we place more confidence in nature, and less in preparations of the apothecary, mortality diminishes."

Prof. S. St. John, M. D.: "All medicines are poisonous."

Prof. Clark: "In their zeal to do good, physicians have done much harm. They have hurried thousands to the grave who would have recovered if left to nature."

An eminent doctor and professor of the city of New York writes: "The critic who will take pains to examine the standard works of the most popular authors on theory and practice—Good, Watson, Thatcher, Eberle, Elliotson, Dunglison, Dickson, and others, who have written recently—will find on almost every page the most contradictory theories supported by equal authority, and the most opposite practices recommended on equal testimony. Well might the celebrated Dr. Rush, of Philadelphia, after a lifelong experience in witnessing the effects of drugs upon the human constitution, declare to his medical brethren: 'We have done little more than to multiply diseases and increase their fatality.'"

TESTIMONY IN FAVOR OF HOMŒOPATHY.

Dr. J. B. Tuttle, M. D., Jackson, Mich.:

"In October, 1859, the authorities of the Michigan state prison, taking the lead of all similar institutions in the United States, first adopted the homœopathic treatment in the prison hospital. Thinking it may be useful and interesting to the profession and the public to know something of its success during the years in which I was in charge, I will give a summary of the comparative results, which are to be found recorded in the annual prison reports.

"Taking then first, the facts for three years under each medical system, we have the following result:

	Average No. of Convicts per annum	Total No. of Deaths.	Total No. of days' labor lost.	Total Cost of Hospital Stores.
Under Allopathic treatment in 1857, 1858 and 1859.....	435	39	23,000	\$1,678
Under Homœopathic treatment in 1860, 1861 and 1862.....	545	20	10,000	\$500

"This improvement was obtained, notwithstanding I had to contend during the years 1861-2 with epidemics of smallpox, of which there were thirty-two cases; of measles, of which there were thirty cases, and of sporadic cholera, of which there were forty-four cases. Many of these latter were of a very severe type; but all were successfully treated and speedily cured by infinitesimal doses, and without any resort to any kind of 'heroic medication.'

"And here I may remark that the success of the homœopathic treatment was so great that many of its opponents attempted to account for it in other than the right and legitimate way. They affirmed that the

good health of the inmates of the prison was owing entirely to the abundant supply of pure artesian water which had been introduced a short time previous to my appointment. But they failed to see that the water lost its efficacy soon after homœopathic practice was abandoned, and that it did not regain its virtues until that system was again adopted in 1872; all of which may be seen by referring to the prison reports during the ten years when allopathy was 'in' and homœopathy was 'out.'

"Taking another and later comparison, we find that, in round numbers:

	Days' labor lost by sickness.	Cost of Hospital Stores.
Under Allopathic treatment, in 1870 and 1871.....	24,000	\$1,800
Under Homœopathic treatment, in 1873 and 1874.....	11,000	900

"While the average number of convicts during the last two years was greater than ever before in the history of the prison.

"I have omitted the year 1872, because my attendance began in the middle of the year, and I wish to compare only full years.

"Thus it will be clearly seen that homœopathy is far in advance of the ordinary method of practice in saving life, in abbreviating suffering or in diminishing expense.

"The people of Michigan, in looking over these facts as contained in the prison reports, cannot fail to perceive the great advantage of the new practice; and yet it is well known that, in obedience to partisan prejudice and political pressure, an allopathic physician has lately been placed over these unfortunates, who cost the tax payers of the state larger sums of money and who keep the prisoners upon beds of sickness many

days in the year when they ought to be at work. And thus, in spite of demonstrated facts, this institution is managed as far as medical treatment is concerned, without due regard to the best interests of the state, in either an economical or humanitarian point of view."

The foregoing statistics prove conclusively that small doses are preferable to large ones, and experience and statistics in a few years more will show that the best results will be obtained where *no medicine* is used. We are indebted to the faithful sketches and apt remonstrance of R. R. Noyes, M.D., in his history of medicine, where he says: "A drug or substance can never be called a healer of disease; there is no reason, justice, or necessity in the use of drugs in diseases. I believe that this profession, this art, this misnamed knowledge of medicine, is none other than a practice of fundamentally fallacious principles, impotent of good, morally wrong and bodily hurtful."

Dr. Benjamin Waterhouse, professor in Harvard University, says: "I am sick of learned quackery."

Dr. Mason Good, a learned professor in London, said: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that they have already destroyed more lives than war, pestilence and famine combined."

"My experience with *materia medica* has proved it the baseless fabric of a dream, its theory pernicious and the way out of it the only interesting passage it contains."

MEDICINES OF TWO CENTURIES AGO.

Among the curious and nauseous ingredients which were contained in the pharmacopœia of 1651 were silkworms, kittens, toads and grasshoppers, with others

too numerous and too nauseous to be named; such agents were at that time not mere *surrials*, but were relied upon by the most accomplished practitioners, and were daily employed in what would be called the treatment of disease. Dr. Hodges, who alone, of all the physicians in the city of London, remained at his post during the great plague, and who wrote its history, gives a long list of such strange medicines, and of the modes and quantities in which they were administered; although it is due to his memory to add that he expresses his own doubtfulness of their efficacy, and that he preferred "sherris sack, not too sweet and of nutty flavor," to all of them. It is difficult to surmise how some of the medicines, if so they may be called, which were in vogue two centuries and a half ago first obtained their reputation; but this was possibly founded upon the real or supposed qualities of the sources from which they were obtained. As the savage eats the heart of his vanquished enemy, in the hope of obtaining the courage of that enemy in addition to his own, so it is conceivable that the powerful and active legs of the grasshopper may have suggested themselves as remedies for conditions in which the legs of mankind were suffering from any malady which impaired their usefulness.

DRUGS.

Dr. Evans says: "It will be a great blessing to the world if heaven ever reveals to earth any substitute for the nauseous and noxious drugs that are now employed in the practice of medicine. If we had never heard of the administration of active poisons for the cure of disease, and someone should come into our house and propose to give our child a dose of *arsenic*, strychnine,

corrosive sublimate or prussic acid, to relieve it of its malady, we could not bring ourselves to consent to it. It would seem unreasonable, absurd and perilous, and look too much like manslaughter. * * * It is difficult to break up the long continued habit of thinking, instilled into mankind from their earliest childhood, that it is necessary to *take* something for every ailment. No matter where the disease is located the stomach must pay the penalty by receiving the sickening and disgusting compound. If one has a lame foot or a swollen joint, there is no reason or justice in punishing the stomach for it."

NO ONE METHOD SUFFICIENT.

There is no one system or method which is adapted or practical for all; there are no two persons exactly alike. Therefore, every healer is to some extent an experimenter; they must all depend upon their power to discover the cause. This being conceded, all must agree that the most simple and harmless remedies are best. No true physician will close his eyes to the discoveries of his age. Every age makes discoveries as well in methods of healing as in science and mechanics. Healing must always be a life study. The more perfect our knowledge of humanity in all its varied expressions, the better are we qualified to heal.

The intelligent, progressive doctor is not the person of a single idea; he is the humble, kind, sympathetic, charitable man (or woman), with a heart full of love for all mankind. The physician's life must be a thoroughly religious life, in the broad and true sense. The physician ought to be a perpetual teacher; a teacher of health in its broad and true meaning; a teacher of

truth and justice; a teacher of love and mercy. The physician ought to be a clear-headed, clear-hearted, clean-handed peacemaker, a harmonizer, a teacher and practicer of crystal-pure morals. The true physician ought to have a deep and abiding faith in prayer, faith in his Creator, faith in himself and in humanity.

Truth and error are mixed and woven into every shade of the present methods of healing. The standard of the healing profession trails in the dust. Selfishness dominates, while ignorance and stupidity put on the garb of wisdom. The masses should demand a change. They have a right to expect an equivalent for the money they pay to the doctors. As said before, the doctor should be the teacher of health and not a receptacle of mystery. Until the people raise the standard of the qualifications of their healers, they will continue to be deceived. When they ask for bread they receive a stone.

LOVE AND CHARITY.

“The life of God is love. His love is an infinite desire to impart his own good to others. The life of angels is a stream from this only fountain, and partakes of the properties of its source. If we open our hearts to receive the influx of the divine and heavenly life, it will be in us a desire and a duty to impart the good with which we are blessed, to all who are willing to receive it, and are admissive of it. Such is the true order of life, the normal state of every soul. It is evident we can never attain to the highest well-being of either soul or body, until we come into the divine order of our existence, and employ the activity with which we are endowed. According to the laws of the

celestial life, we were made to impart, to be the media through which God's gifts could be transmitted to others. We are finite receptacles of the divine good and truth. We were not designed to absorb the divine rays, but to reflect them as well — to be each a center of radiation.

“One of the most prominent organs of the brain is benevolence. The mental feeling of which it is the outward instrument is a desire to impart, to share our good with others. When this divine impulse is perverted in its action, our love terminates in itself, and we become the center of our universe. Selfishness is the fruitful root of more moral and physical evil and unhappiness than any other cause. It is the perversion of the divinest instinct of human nature, a cessation of the pulsations of the central life within us. The only true and happy life on earth is that of love. Wisdom is divine. Truth is a ray from God. Science and philosophy are a spiritual treasure, and desirable possession. Wealth, official station and power are good in themselves. But the divinest thing in the universe is love, an all-absorbing charity. Blessed is the man in whose inner nature it is the supreme and governing principle, and who has consecrated himself to the good of universal being.

“Disease is often only a state of supreme selfishness. It is a law, universal and immutable, that by imparting we receive, and when we cease to impart we cease to receive, and the stream of our life begins to dry up at the fountain. The candle under a bushel soon becomes only a smoking wick. To communicate truth to another quickens our own intellectual life, and renders us receptive of more than we give. * * *

Make the heart of something outside your own being to leap for joy. Attune your soul in harmony with the life divine. Live to love, and then you will delight to live, and health will glow and thrill in every organic structure. Find someone whose condition is unhappy like your own. Lift up your hand and your heart, and pull down a blessing upon his head. The best prescription that man or angel can give to relieve your soul-misery, and the correspondent abnormal physiological state, is, be like Jesus, everyone's best friend. Seek to make everybody and everything happy. The good you intend to others will come to you in divine measure, more than you give."—*Dr. W. F. Evans.*

QUALITIES OF A GOOD DOCTOR.

You will find in this summary of hints those valuable in helping you to select a good physician :

"Avoid the mean man, for you may be sure he will be a mean doctor, just as certainly as he would make a mean husband.

"Avoid a dishonest man ; he will not be honest with you as your physician. Shun the doctor that you can buy to help you out of a scrape ; a good doctor cannot be bought.

"Avoid the untidy, coarse, blundering fellow, though he may bear the parchment of a medical college.

"Avoid the doctor who flatters you, and humors your lusts and appetites.

"Avoid the man who puts on an extra amount of airs ; be assured that it is done to cover his ignorance.

"Avoid the empty blow-horn, who boasts of his numerous cases.

"To be a doctor one must be a man (or woman) in

the true sense of the word. He should be a moral man, honest in his dealings. He must have good sense, or he cannot be a good doctor.

He should be strictly temperate. No one should trust his life in the hands of an intemperate doctor.

"It is a good sign if he tells how to keep well. It is a good sign if the members of his own family respect him. It is a good sign if the children like him. It is a good sign if he is still a student, and keeps posted in all the latest improvements known to the profession, for alleviating human suffering."

WHEN DOCTORS DIFFER WHO SHALL DECIDE?

Another discussion among the M.D.s, somewhat similar to the one that followed the death of President Garfield, is now on the tapis; the question is, what caused the death of General Logan? was it rheumatism, or the aconite administered by his physicians? The preponderance of testimony is now decidedly against the two doctors who were his attendants. The editor of the *Iron-Clad Age*, himself a physician, in last issue of his paper has the following:

ONCE MORE ACONITE GETS IN ITS WORK.

"The rumors that General Logan was killed by the tincture of aconite are no doubt true. Aconite is the most absolute brain poison used in medicine. It is a great favorite with many physicians in rheumatism. Aconite is always liable to kill at once. No physician can say what moment it is going to side-track upon the brain and ditch the machine. In the hands of the homœopath it is comparatively harmless, but let your regular Herculean allopath tackle it and the patient is

sure to be murdered. Then the disease is said to have attacked the brain and baffled the 'skill' of the physicians! No agent we are acquainted with is so uncertain in action as aconite. There is only one thing certain about it, which *is* that the first notice it gives of its action is to kill the patient. We have witnessed a number of murders by this infernal drug, administered by 'physicians' resolute to be abreast with the times! This class of medicinal men *never* cure a disease whose tendency is to death if not arrested. There is not a doubt that against his protest Logan was dosed with aconite and morphine, and that his death was murder."

"Be not impatient, O ardent Reformer. Before Homer sang, before Babylon was built, man had started on the upward road, the long ages of suffering, and toil, and thought, and he is yet but a semi-savage—a dwarfed pigmy of the giant that he is to become. Do your whole duty and be content, O sanguine *avant courier*, in the march of reform. Leave it to the harvesters to gather the sheaves when you have faithfully plowed and sown."

CHAPTER XXI.

TOBACCO AND ALCOHOLIC LIQUORS.

BAD HABITS OF MEN AND WOMEN THEIR EFFECTS CONSIDERED.

IT is a trite adage that "man is a creature of habit." "Indeed, every man, woman and child has habits of some kind, and nearly every person is addicted to what are called bad habits. It is a good habit to speak well of your neighbor, instead of saying hard things about him, even when he provokes you. It is a good habit to do unto others as you would have others do to you." "It is a good habit to preserve personal cleanliness inside and out, by keeping the outer skin or cuticle free from all obstructing accumulations and excretions, and the inside skin or mucous membrane uncontaminated by noxious vapors, poisonous drinks, unwholesome food, excrementitious engorgements and vitiated secretions. Every practice, indeed, which makes the conscience clearer, the mind happier, and the functions of the whole system more regular and thorough in their performance, may be put down as a good habit. Every habit producing an opposite effect may be denounced as a bad habit. It should also be borne in mind that what we may indulge in, or pursue occasionally, with benefit, may injure us if it

become a habit, and that self-deception is easy if willful ignorance is encouraged."

One of the most prevalent of bad habits is the use of tobacco. This poisonous weed is extensively used by nearly every community of people under the sun. In New York city there are over three hundred thousand smokers, and about the same number of chewers of tobacco, to say nothing of snuff takers.

It is estimated that its citizens spend daily over fifteen thousand dollars for cigars, and less than twelve thousand dollars for bread. The Europeans and the present white inhabitants of this continent borrowed the habit of smoking of the aborigines of America, and the Asiatics, somehow or other, got hold of the trick themselves.

Many fashionable ladies on both sides of the Atlantic smoke their cigarettes; and a cigar dealer in Boston makes the astounding announcement that he sells an average of three hundred cigars daily for the use of the fair ones of New England. The poet Milton was a moderate smoker, and Lamb, at one time, carried smoking to a great excess. The latter in a letter to Wordsworth said: "Tobacco has been my evening comfort and morning curse for these five years." In portions of the southern states a practice called "dipping" is indulged in to a disgusting extent among women. A little mop is made by mashing the end of a stick of pine, or some other soft wood, and with this instrument snuff is rubbed, sometimes for hours at a time, on the lips, teeth and gums. By some microscopic distinction, not perceptible from a physiological standpoint, snuff taking is considered more respectable than snuff dipping; and yet many Amer-

ican ladies moving in fashionable society are confirmed snuff dippers.

The poisonous properties of tobacco are forcibly exhibited in the following extracts from a little work by Dr. Alcott, and from other publications: "By the ordinary process of distillation an alkaline principle in small quantity is obtained, called by chemists 'nicotine,' as well as an oily substance called 'nicotinianine.' A drop of either of these, but especially of the former, is found sufficient to destroy life in a dog of moderate size; and two drops destroy the largest and most fierce. Small birds perish at the bare approach of a small tube holding it."

"The tea of twenty or thirty grains of tobacco," says Dr. Mussey, "introduced into the human body for the purpose of relieving spasm, has been known repeatedly to destroy life."

Dr. Rush, one of the most eminent physicians of this country, says, "that even when used in moderation tobacco causes dyspepsia, headache, tremors, vertigo, and epilepsy." "It produces," he again says, "many of those diseases which are supposed to be seated in the nerves." "I once lost a young man," he adds, "seventeen years of age, of pulmonary consumption, whose disorder was brought on by intemperate use of cigars."

"Bishop Ames, of the Methodist Episcopal church, recently expressed to the New England conference his opinion that a large portion of the funds for superannuated preachers is paid to men mentally and physically disqualified by the use of tobacco."

"The German physicians state in their periodicals that, of the deaths occurring among men in that coun-

try between twenty and thirty-five years of age, one-half die from the effects of smoking. They unequivocally assert that tobacco burns out the blood, the teeth, the eyes and the brain. It has been observed that the manufacturers of this article carry pale, ghastly countenances; and it is also said that few of them live to old age. Agriculturists say that it soon poisons the soil on which it grows, or rather that it impoverishes the soil more than any other in the vegetable kingdom."

All the foregoing facts have been gathered up from various sources, and enough more might be presented to fill a volume like this. But there is one difficulty induced by tobacco to which I have not seen other writers allude: Tobacco is one of the causes of impotency among men. All violations of the laws of health must be atoned for in some way. Then again, let young men remember that in addition to impotency often resulting from the use of tobacco, the beauty of the face is impaired by it. The *Sculpel* has presented this fact in language which I cannot do better than quote here: "Both smoking and chewing," remarks the editor, "produce marked alterations in the most expressive features of the face. The lips are closed by a circular muscle, which completely surrounds them and forms their plumpy fullness. Now, every muscle of the body is developed in precise ratio with its use, as most young men know—they endeavor to develop their muscle in the gymnasium. In spitting and holding the cigar in the mouth, the muscle is in constant use; hence, the coarse appearance and irregular development of the lips, when compared to the rest of the features, in chewers and smokers." It is not pleasant to think of becoming impotent and ugly, and still it is

a more alarming reflection that so many people are poisoning themselves. The prevalence and fatal consequences of intemperance in the use of ardent spirits have been fully considered under the head of "The Liquids We Drink"; likewise, the injurious results of excessive meat eating. See chapter VIII, Health Foods. It is only necessary to advert to them in this place in order to remind the reader that there are other popular habits equally as destructive to health as the use of tobacco. It is a peculiarity of human nature "not to see ourselves as others see us," and frequently the tobacco-chewer will upbraid his brother for drinking, and, *vice versa*, the excessive meat eater will moralize on both of these practices, while the pork eater considers himself the very paragon of sobriety and Christianity. Probably two-thirds of the temperance philanthropists, who are making such strenuous efforts to put down the rum sellers, are themselves constant patrons of the hog butcher, and do not dream that they are inconsistent. By eating distillery fed pork, they actually consume second-hand liquor; or, in other words, eat it after the hogs have drank it; still, they would religiously refuse a piece of mince pie which was known to contain brandy. Now, my object in writing thus is, not to throw ridicule upon any reform movements of the day, but rather to suggest for them a wider scope.

"Drink if you will—drink deeply of the cup of iniquity. Then fill and quaff again, and when your breath is a pollution and you have become a putrescence stinking with moral rottenness, enjoy whatsoever there is of comfort in the reflection that all this abomination is your own work, this hell your own creation."

TOBACCO AND CANCER.

Dr. Crabtree, of Boston, gives the following testimony on tobacco using: "Is cigar-smoking productive of cancer?" The answer, by every physician of experience in mucus and blood diseases, must be in the affirmative. Among men tobacco using is almost the sole cause of cancer. I have had no little experience of this disease, and after nearly thirty years of careful observation, I solemnly declare that I have never met with a case of cancer of the lip, tongue, throat or face that I did not trace to tobacco using—smoking mostly—as the cause. Cigar smoking was sometimes the only way these victims used tobacco. Catelain, the great Parisian, caterer, died of smoker's cancer. Dr. Liza enumerates many cases in his experience where smoking tobacco produced cancer. But why go to France or England for evidence found at home? Where is our Senator Hill? or worse, our General Grant. Why try to hide so notorious a fact that cigar smoking killed our greatest general? Dr. Douglas said, 'Smoking was the exciting cause of this cancer.' I once had a case of a man with cancer of the lip just where he held his cigar. I induced him to leave off smoking while under treatment. After a few months a cure was seemingly effected, when he resumed the habit of smoking, followed by a return of the disease. Again he came to me, and we went over the same routine as before. After that he gave up the use of tobacco, and had no return of the disease. And so another case, a pipe smoker. The lip healed, and so remained till he returned to smoking, when the cancer returned. Not willing to give up his pipe, he went to a 'cancer doctor,' who applied a plaster, and 'drew out

the cancer.' (Can you draw up a well?) Soon the cancer returned tenfold as malignant, drawn into the wound, of course, from all over the system, and the victim died in horrid disfigurement and agony.

"Certainly tobacco using in any form endangers the user to cancer. Snuff-takers often have cancer of the nose and face. The London *British Medical Journal* points to seventy-five cases of epithelioma, or what Buzenet calls '*plaques des fumeurs*,' of whom seventy-one smoked, and in only one case of the seventy-five was there a hereditary predisposition to cancer. Yes, *cigar smoking is productive of Cancer.*"

CIGARETTE SMOKING IN NEW YORK.

"Although the crusade continues unabated against cigarette smoking, which is unquestionably very pernicious, the custom seems to be still on the increase. Persons who have once formed the habit find it extremely hard to relinquish. The trade in cigarettes has grown immensely, and fortunes have been made by it. As an example, fifteen years ago the elder of two brothers kept a small cigarshop in West Broadway. The sole cigarettes then used here were several brands loosely rolled in coarse paper and imported from Havana. He began to reason about them, and finally evolved the small, mild, compact, rice paper, golden-hued tobacco article, which he named the American cigarette. It leaped immediately into favor and the business expanded greatly. The little shop became a large factory, and eventually disappeared from West Broadway, to reappear in still ampler proportions up town — one of the conspicuous factories of the city. He has a fine mansion in one of the fashionable cross

streets and a superb country seat in an interior county of the State. His wealth is estimated at \$7,000,000 to \$8,000,000, and his younger brother is thought to be worth \$3,000,000 to \$4,000,000, all the product of the evolution of the cigarette, which is far worse than a cigar, because it contains, in addition to tobacco, paper, opium and other deleterious drugs."

SMOKING CLERGYMEN.

"One reason why there are so many victims of the tobacco habit is because so many ministers of religion smoke and chew. They smoke until they have bronchitis, and then the dear people must send them to Europe. I can name three eminent clergymen who died of cancer in the mouth, an evil caused by tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, who ought to have had an inscription, 'Killed by too much cavendish.' Some smoke till the room is blue; the world is blue; their spirits are blue; everything is blue. The clergymen who are indulging in the habit should repent. How can a man preach repentance when he indulges in such a habit? I have known Presbyteries, and General Assemblies, and General Synods, where there was a room set apart for ministers to smoke in. * * There are ministers of religion today indulging in narcotics, dying by inches, and they don't know what is the matter with them. My experience was, that it took ten cigars to make a good sermon. A generous tobacconist of Philadelphia offered to keep me in cigars if I would settle in Philadelphia. But I said to myself, 'If I smoke more than I ought now, how much more would I smoke if I had an unlimited supply?

That was twenty years ago. I quit then, once and forever. * *

"I shall not be offensively personal on this subject, for you nearly all use it. You say that God made it, and it is good. Yes, it is good to kill moths, to kill ticks on sheep, to strangle all kinds of vermin. You say God created it for some particular use. Yes, so he did henbane, nux vomica and copperas, and all those poisons. You say men live to be old who use it. Yes, in the sense that the man lasted well who was pickled. Smokers are turned into smoked livers. * *

"You should advise your children to abstain from it, because the whole medical fraternity of the United States and Great Britain pronounce it the cause of wide-spread ill-health. Drs. Agnew, Hamilton, Woodward—the whole medical fraternity, allopathic, homœopathic, hydropathic and eclectic, denounce it.

"The use of tobacco tends to drunkenness. It creates unnatural thirst. The way that leads down to a drunkard's grave and to a drunkard's hell is strewn thick with tobacco leaves."—*T. De Witt Talmage, D. D.*

LIQUOR AND INSANITY IN SWEDEN.

The *Journal of Heredity* publishes a report from Dr. Mathews, of Rhode Island, in which, referring to alcoholism and insanity, it is stated that "in a Swedish asylum it was found that 50 per cent of the patients had been addicted to the use of alcoholic beverages." It is mentioned that "after the removal of the heavy tax on alcoholic drinks in Norway the percentage of increase during eleven years was: In mania, 41 per cent; melancholia, 69 per cent; dementia, 25 per cent;

and idiocy, 150 per cent. Of the last, 60 per cent were the children of drunken fathers and mothers." "In the insane hospital at Vienna, Austria, probably one of the largest in the world, the superintendent informed me personally," says Dr. Mathews, "that from 50 to 60 per cent of the insanity was due to spirituous liquors." He adds very pertinently: "This percentage in a country where it is claimed alcoholic drinks do no harm is well worth noticing." Alcoholic indulgence not only involves inevitable deterioration on the part of those who are addicted to it, but a fearful legacy for their offspring.

OVER TWO-THIRDS DUE TO LIQUOR.

A railroad official, who for twenty-five years has kept a record of accidents at railroad crossings in this country, states that of thirty cases where accidents have proved fatal, in twenty-two the parties driving the teams run into, were under the influence of liquor at the time of the accident.

"Though I look old, yet I am strong and lusty,
For, in my youth, I never did apply
Hot and rebellious liquors in my blood,
Nor did not, with unbashful forehead, woo
The means of weakness, and debility;
Therefore, my age is as a lusty winter,
Frosty, but kindly."

"Dr. Adam Clark was no friend to tobacco or swine. He once suggested, that if he were going to make a sacrifice to the devil, he would stuff a hog with tobacco and set it on fire."

An eminent English physician gives testimony as follows in respect to the use of tobacco: "I consider tobacco smoking one of the most injurious and deadly

habits a boy or young man can indulge in. It contracts the chest and weakens the lungs, thus predisposing to consumption. It impairs the stomach, thus producing indigestion. It debilitates the brain and nervous system, thus inducing epileptic fits and nervous depression. It stunts the growth, and is the cause of the present race of pigmies. It makes the young lazy, and disinclined for work. It is one of the greatest curses of the present day.

“Tobacco is the most widely used of all the narcotics, among civilized and savage alike, and so much so that many infer that it must be a benefit: must supply some deep want. I cannot so see it. It seems to me the rational explanation is not a need, nor want, but that from playfulness, idleness, curiosity, boys get to playing with it, until they get so addicted to it that they cannot give it up. If it be a real want, why do not women want it as well as men? Some say it is because of the intense life we live now, that we need its soothing effect. But they concede that many of the most active and vigorous never touch it at all, and that the most idle of loafers are on an average most given to it, even the idle savage that never engages in the whirl of our active, intense civilization at all. It is this terrible power of increasing the appetite for itself that makes its use so common. The innocent boy gets caught, and there is no end to his slavery but in death.

“Though many men try to justify their use of it, I never knew one whose judgment approved of it, or wished his wife, or child, or dearest friend to use it. The low, coarse, ignorant and thoughtless are indifferent; but to him who is likely to read this page I am

sure it would be a cause of great regret that the woman he loves should use it. He may be sure that it is equally so to her that he uses it. He justifies himself that he is in good company, that many good men use it. Still he feels as they all do, that it is not quite the gentlemanly thing, that he is not proud of it; that he does not like to have it talked much about; in short, that he is a slave. 'It is a plant that bears but bitter fruit, and I'd pluck it out though my heart were at the root.' He finds that his indulgence interferes with the comfort and happiness of others of habits more pure, and that in proportion to the degree of his servility to it. Does he chew? What inconvenience to find a place to spit! How it nauseates the stomach of refinement to see what he spits! How he soils the house, the room in which others may be compelled to live in with him! the street on which he walks, to which they have quite as good a right as he; the cars, so that a lady cannot sit near him, nor in the seat that he has occupied, but that she soils her garments! If he had any other disease — for it is a disease — that made his person so obnoxious to others, he would lament his condition sorely, and pay well to be cured. Does he smoke? He pollutes the air of the street, that he has no right to do. He mars walls and furniture lighting matches. He flings them away at the risk of fire. Many of the worst fires of the times are caused in this way. These smokers have made fire insurance rates double what they would otherwise have been, and thus they tax purer, better men, millions annually for their vice. They waste millions more on it. The country is full of poor, dependent men, who would have comfortable homes had they saved the money and time they

spent on smoke. When we are civilized we will no more permit men to smoke than to steal. But that is a long way off.

" You, nor I, will live to see that day, for men are weak, and tobacco is strong and cunning, in catching the boys. It affects different organizations differently. I think its worst force is spent on the heart and kidneys. Great numbers have told me they had to give it up, because of its effects on the heart. The first effect is to stimulate, accelerate the pulse, to be soon followed by great depression. It was said of Senator Carpenter, of Wisconsin, that he averaged seventeen cigars a day, when attacked by Bright's Disease, from which he perished in his prime. I have good reason to believe that the rapid increase in the use of tobacco, tea, coffee, opium and alcohol is the main, if not the only cause of the terrible increase of lunacy that in this country and Great Britain doubles every twenty years. See what this means. That, if the rate continues, more than half of the people will soon be insane. There must, of course, be some stop to this. It would seem that we could not drift much farther, into this terrible night.

" And yet there is reason to fear that women will use tobacco as commonly as men do now, and, perhaps, even to a greater degree, before we learn better. To the rest of the list they are quite as much addicted. The increase of lunacy keeps pace with the use of these. I dare say we must go deeper before we can rise; suffer more, before we can be purified. It seems to be the doom of this unhappy race of ours, to be like its great teacher crucified, dead and buried, and descended into hell, ere it can rise again, and ascend into heaven. When women come to use it as commonly as

men do now, we will see more clearly its effects, as her temperament is finer and more responsive. Many smoke now, and many dip snuff, a few chew. I know of no greater malady in this world than the loss of reason, the mind dethroned and lost, the horrid delusions and hallucinations, our schemes all dashed, our prospects blighted, our purposes foiled, our lives a failure; the light of day blackened into the gloom of night, with no star in all the sky; the sweet smile of heaven changed into the lurid glare of hell.

"We pray, oh, how earnestly, to be spared from this. Then to think that we incur the risk of it by addiction to these vices! Is it not pitiable? Senator Hill, of Georgia, lost his life by smoker's cancer. He paid quite as dearly for his indulgence as did Senator Carpenter, of Wisconsin—each with his life. But the Southerner suffered more and struggled harder. Oh, it is pitiable to see such brilliant, able men caught in such tangles and traps as these villainous narcotics and stimulants."

Gen. U. S. Grant followed Hill and Carpenter, and his tongue-cancer, caused by smoking, ended his days. Thousands will follow who are less noted, and no notice will be taken of the cause.

Even the great orator, Col. R. G. Ingersoll, may be the next, unless wise enough to leave off this destructive habit of smoking.

"The enemies which rise within the body, hard to overcome—the evil passions—should manfully be fought. Who conquers these is equal to the conquerors of worlds."

Edwin Arnold.

CHAPTER XXII.

HEALTH HASH.

“**H**E who knows how to make persons around him happy wherever he goes ; he who knows how to do it in the morning, noon and night ; he who knows how to make love his uniform disposition ; he who knows how to radiate sympathy and gentleness, and forbearance and patience toward others, and to make the sick feel better by his presence with them, possesses the qualities requisite for a good physician.”

Disease is the result of mental photography.

“Though health may be enjoyed without gratitude, it cannot be sported with, without loss, or regained by courage.”

Buckminister.

“Virtue is a friend and a help to nature.”

“He found himself happiest in communicating happiness to others.”

Wirt.

“To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice or add another hue
Unto the rainbow, or, with taper light,
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess.”

“Do you talk of the sacrifices made to a good cause? Rather think of what you have received, and give thanks. Had you failed to do, you would have

sacrificed yourself, and your compensation would have been your loss. But for your doing you are the nobler man or woman. Is not this pay enough?"

"What moral accretions flow into the soul of him who bleeds and dies for the cause of the truth he loves. The hero at the stake greatens by the life he lays down, and an oriflamme of glory lights his way to the beauteous beyond. For the life laid down a greater is received. For the true martyr it is a privilege to burn."

"Reform, the world doubtless greatly needs, and I bid the true reformer Godspeed in his glorious work. But with what fitting words shall we denounce the ignoramus who, with no proper conceptions of truth, right, or duty, shouts at the top of his voice 'Eureka!' and harangues at every street-crossing, calling on those better informed than himself to follow in his new-found way."

"Make a little fence of Trust
Around today;
Fill the space with loving works
And therein stay.
Look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow.

"The House of Industry, on Deer Island, near Boston, kept an accurate record last year of 9,684 men and women sentenced for drunkenness. This number actually appeared upon the records of the courts as 59,960 different persons. Each drunkard averaged over six commitments, and many of them were on record a score of times. The Tombs and other of our city prisons, from which drunken prisoners are con-

tinually sent to Blackwell's Island, could tell a similar story of drunken 'repeaters.' Short-time sentences for drunkards and thousands of licenses to liquor-sellers suffice to produce these disgraceful and, to tax-payers, costly results."

"Let no man extend his thoughts or let his hopes wander toward future and far distant events and accidental contingencies. This day is mine and yours, but ye know not what shall be on the morrow. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition to his best advantage."

THE BENEFIT OF LAUGHING.

In his "Problem of Health," Dr. Greene says, "that there is not the remotest corner or little inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle, or the central man, is shaken to its innermost depths, sending new tides of life and strength to the surface; thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. For this reason every good, hearty laugh in which a person indulges tends to lengthen his life, conveying as it does, new and distinct stimulus to the vital forces.

"Doubtless the time will come when physicians, conceding more importance than they do now to the influence of the mind upon the vital forces of the

body, will make their prescriptions more with reference to the mind, and less to drugs for the body ; and will, in so doing, find the best and most effective method of producing the required effect upon the patient."

MARRIAGE.

"A man who is married to a woman his inferior in intelligence finds her a perpetual dead-weight, or worse than a dead-weight, a drag upon every aspiration of his to be better than public opinion requires him to be. It is hardly possible for one who is in these bonds to attain exalted virtue. If he differs in his opinion from the mass ; if he sees truths which have not yet dawned upon them, or if, feeling in his heart truths which they nominally recognize, he would like to act up to these truths more conscientiously than the generality of mankind, to all such thoughts and desires marriage is the heaviest of drawbacks, unless he be so fortunate as to have a wife as much above the common level as he himself is."

"Mortal joy is ever on the wing, and hard to bind ; it can only be kept in a closed box ; with silence we best guard the fickle god, and swift it vanishes if a flippant tongue haste to raise the lid."

A TRIO.

Early hours, health and happiness are a trio that go hand in hand.

To everyone there is a light sufficient to lead him from his present state to a higher and better one ; and it is his duty to advance by means of that light, so that it may become brighter, and thus lead to higher planes of wisdom and purity.

They who become proud of their spiritual attainments forfeit the opportunity of making greater ones. Humility will grow with elevation, unless we become blinded by human passion, to the increasing glories spread out to our view. When that is the case, we must either stand still or descend.

The true reformer is he who has first reformed himself. Easy enough is it to denounce the follies, mistakes and crimes of another, but greatly more difficult to correct one's own. Not one in a thousand of those who make a boast of their missions as reformers are to be found, except on a lower plane than those whom they arrogantly assume to instruct.

There can be no doubt that of all the proximate sources of crime, the use of intoxicating liquors is the most prolific and the most deadly. Of other causes it may be said that they slay their thousands; of this it may be acknowledged that it slays its tens of thousands.

Reason not because some one has failed to lay up money, or to obtain office, or to win renown, that therefore virtue is without its reward. Truth, right, justice, love, charity and all the virtues are moral qualities and are not compensated in the desires of cupidity. Not alone is the compensation in the pleasant memory of a good deed done, which is as a sweet savor to the soul, but in the growth which the doing produces.

Man's physical body is only an instrument adapted to use in this state of being. Were that state different, a differently organized body would be requisite. Had man wings to fly instead of limbs to walk — were all his organs of nutrition circulation, and sensation different, being adapted to a physical state having no resem-

blance to the present condition of earth, would he be necessarily any more or less a man? Would his personality be necessarily changed? Might it not be greatly improved and exalted? After an unfoldment of millions of years, does man become any less a person than now? Must his approach, by the law of progression, to the Great source and center of all things, deprive him of any of the real elements of personality? Why then deny essential personality to the Deity himself?

Let no man judge another by the gifts which God has bestowed upon him. Man is to be judged only by his soul—which is the real man—by its strength in resisting the solicitations of matter and sense, and asserting its divine essence amid earthly corruption. God alone can make this judgment; and he has given to every soul the power to judge itself. “The soul itself its awful witness is.” Let every one respect his brother’s gifts, disregard his failings, and emulate his virtues. Make not thyself a judge of others; but if thou hast to perform a judicial duty, look to God for guidance, for thou especially needest it in so serious and responsible an office.

The members of God’s family are all bound together by inseparable ties. No one can live wholly to himself, by himself, or by means of himself. Even the savage feels the law of altruism, association, kinship and community. Shall the enlightened man disown it, or ignore it? The higher we rise, the stronger—the more rational and binding—become the claims of fraternity.

Because a man has to work out his own salvation, it does not follow that he can receive no aid in the achiev-

ing of it, or that there is no provision in laws of the all-loving God to give him the assistance which he needs. A helping hand saves the drowning man, who may have struggled long to keep from sinking. That helping hand is his savior. Why this boastful cry, "Man is his own savior?" Is not the good teacher, or the kind and wise parent, a savior to the wayward youth? Is not the skillful physician a savior to his suffering patient? Does not man constantly need to be saved from his baser, earthly self? Does not he who dies a martyr to the truth, in order to impress the world of humanity with that truth, and thus lift it up to a higher plane of spiritual thought and life, become a truly celestial savior to all whose minds are so impressed? While it is true in the affairs of both worlds that "*quisque sue fortune faber* (every one is the artificer of his own fortune)," it is equally true that no one can truthfully boast that he is indebted solely to his own exertions for his success.

It is worthy of note that of the 6,000 Jews in New York, not one of them keeps a grog-shop.

WARM WEATHER DRINKS.

"Medical journals are out in force with hygienic rules. The leading medical journal of France published a pamphlet protesting against the extravagant use of artificial mineral waters, which, it sets forth, do the double damage of chilling the stomach, thus laying the foundation for gastric catarrh, while the limestone held in deposit in the carbonated waters finds its way to the kidneys and eventually produces Bright's Disease. The pamphlet also protests against ice-water as a provocative of catarrh in the stomach. It further says: "Water

should be drank cool, but not iced, with the juice of a quarter or half a lemon in it. Mineral water should also be drank with a dash of lemon. Water should always be swallowed slowly. It is not the stomach which is dry, but the mouth and throat. If you toss off a drink of water you throw it through your mouth and throat into your stomach without doing the former any good, while you injure the latter by loading it with what it does not require. Drink slowly, and keep the water in your mouth for a moment when you begin. If you work in a hot room in hot weather tie a damp cloth around your temples, and you will not experience half the cravings for drink you otherwise would."

LINCOLN'S PROVERBS.

"An autograph letter that I would like to own was shown me a few days ago. 'A. Lincoln' was boldly signed at the end of it, and this wisdom was there, paraphrased in this wise:

"Do not worry.

"Eat three square meals a day.

"Say your prayers.

"Think of your wife.

"Be courteous to your creditors.

"Keep your digestion good.

"Steer clear of biliousness.

"Exercise.

"Go slow and go easy.

"May be there are other things that your especial case requires to make you happy, but, my friend, these I reckon, will give you a good lift."

"Whenever you are sincerely pleased you are nourished."—*Emerson*.

"Ignorance is a dangerous but spiritual poison, which all men ought warily to shun."—*O. Gregory.*

"Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us"—*S. Smiles.*

"Above all things we should have a care to keep the body from diseases, and the soul from ignorance."—*Pythagoras.*

"Opinion is the main thing which does good or harm in the world; it is our false opinions of things which ruin us."—*Aurelius.*

"The sting of every reproachful speech is the truth of it, and to be conscious is that which gives keenness to the invective."—*R. South.*

An old lady in New Jersey, having read an account of the bursting of a grindstone in a manufacturing establishment, became terribly alarmed lest a grindstone which was standing in her cellar should burst, and blow her house up.

CURE FOR RHEUMATISM.

An old lady came to her Bishop and requested him to repeat the rite of confirmation, because the imposition of his hands was good for her rheumatism.

Sickness and death are often erroneously attributed to a dispensation of Providence, while they can be traced in a large majority of cases to gross ignorance, or an utter disregard of the laws of hygiene.

A Scottish student, when asked to define mind, answered, "*No matter*;" he defined matter as "*never mind*."

TWO GENTLEMEN.

"I saw two gentlemen on a street car lately. One of them was grown up. He was handsomely dressed

in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches and needed more, and his shirt was of brown cotton, and not very clean. Do you wonder how I knew he was a gentleman? I will tell you. The boy went through the car to give some message to the driver. As he returned he gave a little jump through the door, and as he did so his bare foot touched the grown gentleman's knee and left a little mud on it. Turning around on the platform, he raised his straw hat and said very politely, in a clear tone, 'Please excuse me.' Then the other gentleman bowed in his turn, just as he would have done to one of his own age, and said, with a pleasant smile, 'Certainly.'"

Now good digestion waits on appetite,
And health on both!

Within this wall of flesh
There is a soul counts thee her creditor.

Feather beds are not a necessity. Banish them from your bed-rooms; they are unhealthy, debilitating.

Old carpets should be removed from all bed-rooms, and matting and rugs substituted, that may be aired and cleaned often.

Spinal Beef Marrow is said to be a good remedy for stone bruises, felons and other inflammations. Apply as a poultice; change at least twice a day.

"The great enemy of knowledge is not error, but inertness. All that we want is discussion, and then we are sure to do well, no matter what our blunders may be. One error conflicts with another; each destroys its opponent, and the truth is evolved. This is the course of the human mind, and it is from this point

of view that the authors of new ideas, the proposers of new contrivances and the originators of new heresies are benefactors of their species; whether they are right or wrong is the least part of the question. They tend to excite the mind; they disturb the public sloth."—*Buckle*.

Rush of blood to the head goes with cold feet in even pace, while starting pedal circulation will relieve cerebral inflammation. Hence, soaking feet in hot water cures headache, besides promoting mental clearness and vigor. This principle shows why and how Senator Benton's baths exalted his speaking powers, as they will any man's. A Turkish bath will enable you to exert your mind several times better for days after than before."

The surest test for watered milk is said to consist in dipping a well-polished knitting needle into a deep vessel of milk, and then immediately withdrawing it in an upright position. If the milk is pure a drop of the fluid will hang to the needle, but the addition of even a small portion of water will prevent the adherence of the drop.

"We live in deeds, not years; in thoughts not breaths,

"In feelings, not in figures on a dial;

"We should count time for heart throbs.

"He most lives who thinks most, feels the noblest, acts the best."

"When we realize that what we know is only a preparation of the mind to comprehend what we do not know, then are we in a condition to learn, and not till then."

"Give me neither poverty nor riches, for with the

one I may become a slave to my necessities, and with the other to my avarice."

"Peace and harmony can only come of that pure spirit of love for each other which must characterize those who would attain to this condition."

THE HOT WATER CRAZE.

A Philadelphia paper recently published the following:

"And waiter," added a gentleman who had just ordered a lunch at a fashionable Chestnut street restaurant, "a cup of hot water—very hot, please—and bring it first." The hot-water craze is one of the most remarkable of recent public eccentricities.

"It fairly promises to beat the patent medicine curealls out of the market," said a prominent physician yesterday. "It was originally claimed as a cure for the dyspeptic merely, but now almost everybody drinks hot water for almost everything." It has become the rage, and there is scarcely a prominent hotel in the city which does not serve it to scores of guests, and even the restaurants in localities of trade where everybody is supposed to be too busy during working hours to pay attention to health, have scores of customers—bankers and brokers and such—for whom the waiters get ready a 'hot water' before ordering the lunch."

A prominent hotel manager said: "Hot water as a beverage has recently become popular at the ———. The waiters now think no more of filling orders for it than of filling orders for ice water or milk. The people who use it are either invalids or people who think that their digestion is not just what it should be. It is wonderful how this hot water system has taken hold,

I know plenty of people in our hotel who are convinced that there is no case of dyspepsia which it will not cure, and some people almost appear to think that there is now almost no more use for doctors."

A reporter called upon a distinguished physician yesterday, and asked him whether he had observed the popularity of the hot-water cure. "Why," said he, nodding to a patient who had just called, "here is one who drinks red-hot water three times a day, and it does her good, too. Is it in such general use as is claimed? I think so. It appears to have taken people by storm, and I cannot see any objection to it. There can be no harm in taking hot water in moderate quantities before meals, and it very often is of itself an excellent curative for indigestion and dyspepsia. In the first place it stimulates the stomach and gives to it that heat which is so often necessary to put into proper action the digestive organs. Then, when a man gets to using hot water, he is apt to take more time in eating and more care, because he feels that as he is under treatment, he should make an effort to give the treatment a fair show. Very few things are better than hot water to stimulate the stomach before breakfast, after the exhaustion consequent upon a night's sleep. As cold water is a bad thing for the digestion, because it chills the stomach, so hot water is excellent because it heats it up, starting the fires to going, as it were. These and other facts in its favor go far toward explaining its popularity, but like everything else, it can be carried to extremes."

THE MASTERY OVER ONE'S STOMACH.

That man was right who said that the stomach was the stronghold of the human body. It is the key to

all else; health, merriment and pleasure. The stomach lords it over the brain. Theophile Gautier, famous feuilletonist, was proverbially slow with his copy. He would say to Dr. Cabarras, his medical adviser, "Doctor, give me something to eat and drink that will induce me to write," and the doctor would comply; hence his sparkling tide of written language continued to flow and to attract. To have the mastery over one's stomach—how grand! To have the secret of one's appetite—what a triumph!

"The ingredients of health and long life are—
Great temperance, open air;
Easy labor, little care."

"Take not away the life you cannot give;
For all things have an equal right to live."

"In what thou eatest and drinkest seek from thence
Due nourishment, not gluttonous delight;
So thou may'st live till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease,
Gathered, not harshly plucked, for death mature."

Milton.

"It is not the amount of food we eat, but the amount we can digest, that increases our flesh."

"It is not the amount we read, but what we remember, that makes us wise."

"It is not so much what we earn, as what we save, that makes us independent."

The rich should solace the poor;
The happy should comfort the afflicted;
The strong should raise the weak;
The wise should teach the ignorant.

When the *spirit dominates* our lives entirely, sickness and suffering will be unknown. Our physical and

mental struggles will become our life experiences and accepted as blessings.

COLOR-BLINDNESS.

It has not been the duty of the writer to investigate cases of accident which might have been caused by defects of sight, but he has been assured by officials that a solution will hereafter be found in them for those hitherto insoluble mysteries where men, otherwise credible, have so flatly contradicted themselves and the circumstances of the case. By one prominent officer he was told that, being upon a train at night, delayed by some slight accident, he himself took a red lantern, and, going a proper distance back, placed himself on the track in the way of an on-coming train, but, finding his light not observed, he was compelled to dash it into the cab to attract the engineer's attention, and arrest him in his progress to a collision. Upon the examination of another engineer, his superior officer being present and convinced of his color-blindness remarked that, but a short time before, the man had run into the rear of a train properly protected by a red light in the hands of a brakeman some distance in the rear, that the most careful investigation had resulted only in the suspension of the brakeman for not having gone far enough back, but that he was now satisfied that the color-blindness of the engineer had been the real cause of the accident. Some slight or minor accidents recently led to the discovery that another engineer had by some oversight not been tested in his division, and this led to his examination and detection there, and to his conviction by the writer as a color-blind. Still another case now presents itself. An en-

gineer some time ago ran over and killed a brakeman, holding a danger-signal on the track in front of his engine, and no satisfactory explanation could then be given; but the division examiner predicted that he would probably be found color-blind, and on his examination this proved to be the case.—*Popular Science Monthly*.

Color-blindness is a recognized and demonstrated fact; we are just as sure that thousands of people are politically and religiously blind, proudly and passionately blind, bigotedly and conceitedly blind, ignorantly and ambitiously blind, medicine blind, lazy blind, and a thousand other kinds of blindness to our real interests, as we are that some are naturally color-blind. A broad, generous, right life and continued right living, will remove this blindness.

American women do too much fancy work. It is enough to make one weep sometimes to see women putting hours, days, yes even weeks of precious time into some bit of useless nonsense of this sort. The tendency among too many of them, especially unmarried ladies and matrons, is to spend hours over some "fascinating" piece of work, which had far better be spent out-doors in riding, driving or walking, playing tennis or croquet, rowing a boat or practicing archery, geologizing or botanizing, or even in reading. Fancy work should be not the main object and occupation of life, but merely an "incidental divertisement," as the opera programmes say.

MILK DRINKING AS AN ART.

Milk should not be taken in copious draughts, like beer or other fluids which differ from it chemically. If

we consider the use of milk in infancy, we shall see that each small mouthful is secured by effort and slowly presented to the gastric mucous surface for the primal digestive stages. It is thus regularly and gradually reduced to curd, and the stomach is not oppressed with a lump of half-coagulated milk. The same principle should be regarded in the case of adults. Milk should be slowly taken in mouthfuls, at short intervals, and thus it is rightly dealt with by the gastric juice. If milk be taken apart from other food it is almost sure to burden the stomach and cause discomfort and prolonged indigestion, and this for the obvious reason that there is not sufficient digestive agency to dispose of it, and the better the quality of the milk the more severe the discomfort under those conditions.

TIRED NATURE'S SWEET RESTORER.

One of the most economical medicines that mortals can use is sleep. It is a sovereign remedy for weakness; it cures restlessness, uneasiness and irritability; it will remedy headache; it also cures nervousness. When weary, we should rest; when exhausted, we should sleep. To resort to stimulants is suicidal; what weary men need is sleep. The lack of sleep causes neuralgia, paralysis and insanity. Many a person dies for want of sleep, and the point where many a sufferer turns his feet from the very gates of death to the open path of life is when he sinks to sleep. Of almost every sick man it may be said, as of Lazarus, "If he sleeps he will do well." Another excellent medicine is sunshine. The world requires more of it, morally and physically. It is more soothing than morphine, more potent than

poppies. It is good for liver complaint, for neuralgia, for rheumatism, for melancholy — for everything. Make your rooms sunny and cheerful; build your houses so as to command the sunshine all day long

AVOID FASHIONABLE HEALTH RESORTS.

Invalids should avoid fashionable health resorts — if much sick and their object health — at any sacrifice. If change, rest, society, scenery, etc., etc., is the object. If their minds need to be diverted for a time, then visit those grand resorts.

A CHANGE HAS COME.

In olden times fathers and mothers depended upon experience, tradition and oral instruction, conveyed from father to son, from mother to daughter. Those days are in the past, they are *buried* — let them rest in peace. The steam printing press is the accepted teacher of this period; books are cheap and the demand for knowledge on the increase. If health is our desire, we must be informed in regard to the conditions and laws that insure health.

CONTROL.

The most perfect control over our appetites and passions is the first step as a physical remedy. Without this control all external remedies, no matter by whom prescribed, will be insufficient to regain lost health.

Individual reform should precede, or at least attend, all efforts of healing. Success in healing signifies conditions; healing means *combined, earnest effort* of healer and patient.

CAUSES.

One of the common physical causes of disease is the willing gratification of all our sensuous appetites. This is a primary cause and should be overcome by inviting our reason and good common sense to rule and guide.

OUR WORK.

No one has ever written a work on cause and cure, health reform or health education, free from pathy prejudice. In this respect we occupy a new field and have no precedent as a guide.

Every one is a builder—man or woman—who increases knowledge and encourages virtue, who teaches pure thoughts, true thoughts, who makes the world the wiser and better, and happier for his having lived in it. Muscle-work and brain-work—the farmer with his plow, the mechanic with his tools, the author with his pen—these are the builders, and a higher and better civilization is the grand mansion they are erecting. Reader, be thou a builder

Only once on earth a Jesus; only once in a millenium a Plato; only once in a century a Lincoln; but all through the ages have been humble men and women, lovers of the race, laboring to complete the grand edifice whose foundation the builders of the æons, the millenniums and the centuries have laid.

THE PARASITE AND CHOLERA.

“A scientific investigating committee in Chicago reported having found in twelve hundred hogs slaughtered one in fifty-eight affected with a parasite. Others counted that ten out of fifty hogs are so affected; to which an editor facetiously responds:—“If it be true that ten out of every fifty western hogs are trichinous,

when only four out of one hundred are so in Germany, where people are dying with trichiniasis as with a pestilence, the cholera is nothing to apprehend beside this pork evil.

To be eating microscopic worms by the million is no joking matter."

Cure for Smokers-Cough.—Stop smoking.

Those persons who are ever suspecting others—who ascribe even good deeds to bad and sinister motives—it is their own peculiar devil which inspires them. Do not confide in them, they will deceive you; do not trust them, they will betray you.

Of ten persons employed, one, at least is as capable as the employer of being at the head of affairs. Should the ten unite and divide proportionally the profits of their labor, this would be coöperation, and increased prosperity and comfort would vindicate the system. How long, O sons and daughters of toil, will you go hungry to bed before learning the simple lesson of mutual assistance and mutual trust?

PRESS ME CLOSER.

"Press me closer, all mine own,
Warms my heart for thee alone.
Every sense responsive thrills,
Each caress my being fills;
Rest and peace in vain I crave,
In ecstasy I live, thy slave;
Dowered with hope, with promise blest,
Thou dost reign upon my breast;
Closer still, for I am thine,
Burns my heart, for thou art mine;
Thou the message, I the wire,
I the furnace, thou the fire;
I the servant, thou the master—
Roaring, red-hot mustard plaster!"

—*Burdette.*

HOT LEMON- OR ORANGEADE.

Invaluable for colds, diphtheria, indigestion, dyspepsia, typhoid and other fevers; also, for liver and kidney troubles. It is without doubt the best liver and kidney remedy ever used, and is "safe."

A COLD.

There are more causes, but no more diseases, than one hundred years ago. A cold has been given a number of names by the doctors to mystify their patients and secure their patronage. A cough, croup, diphtheria, sore throat, cold in the head, catarrh are all the effect of an old-fashioned cold.

TOO MUCH TRUST.

Persons often remark: "I never trust myself when one of the family is sick, but always call our family physician." This is no doubt just what your family physician wishes you to do. After the sick one gets well or dies, do you know any more how to treat the next one that may be taken sick than you did the first? Does your popular family physician ever teach you how to avoid disease, what the cause of disease may be, or the *many* causes? Are his charges any less when his experiment upon your child results in death? Would it not be wiser for you to use simple remedies, and trust more in nature and nature's God, and thus avoid destructive poisons? Are you not the same innocent *infant* at forty years of age as at twenty, if you continue to depend upon your family physician for a knowledge of the simple laws of life and health, which you ought to be as familiar with as with your abc's? Shame on such nonsense and slavery on the part of any parent!

You ought to demand of your family physician to know what medicine he prescribes, what the effects shall be, and if the result is not exactly what he promises discharge him at once as incompetent, giving him to understand that you will not have any more medical experiments upon your family. This course will save thousands of lives, and settle the question of quackery and the so-called science of medicine. If there is a science of medicine it has not yet been discovered. This trusting all to a physician is childish, to say the least; yea, it is *criminal* on the part of parents. (See chapter XX.)

If physicians were held responsible for their acts, as other public men are, or as they *ought to be*, there would be less medicine and more common sense used in treating the sick. That tens of thousands are drugged to death every year no one well informed will dispute; this will continue and increase until the people open their eyes and ears and demand a change. Sicknes is on the increase; diseases multiply, notwithstanding the marvelous improvements and discoveries of this age, but there is no improvement among the "regulars" of the medical schools in the care and cure of the sick. Ten times as many are healed by those who never saw the inside of a medical college, as by those who are licensed by a medical diploma and state laws to experiment on the sick legally. The "Educator" would be a failure if it failed to note *these facts as causes*.

"Young K—— graduated at Harvard (no devotee of the weed has ever graduated with the highest honors at that institution), and soon after consulted his physician with reference to his pale face, emaciation, indigestion

and low spirits. He weighed but one hundred and eight.

‘Stop smoking,’ was the prescription. In four months he had increased twenty-eight pounds, and became clear and healthy in skin, his digestion all right, and his spirits restored. One or two million of our young and middle-aged men are in a similar condition, and would be restored to health and spirits by the same prescription.”—*Home Science*.

“If men of capacity and talent abandon those who are less gifted, then the difference between the sage and the fool is imperceptible.”—*Confucius*.

“When thou findest a lie that is oppressing thee extinguish it. Lies exist only to be extinguished; they wait and cry earnestly for extinction.”—*Carlyle*.

“It is the great law of nature that, whosoever shuts his heart to the sympathies of humanity shuts it at the same time against the ingress of all happy influences.”

“For the benefit of the man who ‘blows out the gas’ it should be generally known that a few drops of acetic ether on a lump of sugar will usually revive people who have become insensible from the effects of illuminating gas. Hotel clerks should paste this in their hats.”

“That ‘blood will tell’ all thoughtful men agree.
But whether good or bad the story be.
Which thus is told, depends entirely
Upon the blood itself — its quality.
If bad the blood, the story bad will be;
If good the blood, a story good we see.”

THE DRUG REMEDIES.

When humanity come to realize that dosing with

poisonous medicines is always an experiment, a *dangerous* experiment, and is disease-producing; a system that taxes and destroys; that it is always more a curse than a blessing, there will be hopes of a better day. Health will then be the rule and not the exception. Let us all work for this result.

DRINK SLOWLY.

Water and milk are both natural drinks; they are both necessary and healthful. Do not hurry when you drink, but drink slowly. In drinking hot — boiling hot water, red hot, raw lemon- or orangeade, for stomach, liver and other troubles, *sip* one-third of a tumbler full. The remainder may, and ought in many cases, to be swallowed rapidly.

LIGHT.

Light unfolds the slumbering faculties, and is a magic wand in the hands of the intelligent healer. Light, sunshine and sunheat are more potent to heal than all the discoveries of the past, or of the future. Study them well, and receive a continued blessing.

Children under fifteen years of age will learn geography and mathematics much faster by travel and comparison than by drill in the common schools, and will grow and unfold their *senses and mental perceptions* without injury to health.

Vertigo is often the result of a disordered liver. Treatment: Hot raw lemonade three times a day.

“The medical gentlemen of Washington, D. C., are considerably shaken up over a story to the effect that the late Gen. Logan met his untimely death at the hands of careless practitioners. It seems that the Gen-

eral could not take narcotics, and so informed his physicians, but they paid no attention to his warning, and poured aconite down his throat as long as he could swallow. A number of medical men coincide with the General's friends, who are firm in their belief that malpractice was committed, and the chances are that a sensational row will take place. The medical profession is about the only profession in the world today that is at a standstill. In fact, it seems to be going backwards instead of keeping pace with other sciences. We are almost persuaded that there would be less sickness if we had fewer doctors.

Food for the Lean.—Lean, scrawny people will find sweet apples, baked or raw, excellent food to give them more flesh. May be eaten with cream or milk.

REST.

Take a rest after meals, especially after dinner: this is one of the conditions of perfect health.

MOTHER'S MISTAKES.

Mothers make a great mistake in allowing their children to be out upon the streets after dark.

Children should go to bed early, boys as well as girls.

There are a *hundred* good reasons for obeying this rule, to *one* opposed to it. Ten hours is enough for play or amusement, work or study.

To do the *most* and *best* that is possible for your children teach them early how to unfold their physical lives, their five senses; teach them to be *helpful, orderly, careful* and *self-sustaining*; this is more important up to twelve or fifteen years of age than books or music.

No one thing is more important than to *feed them right*. The grains, fruits, nuts, milk and pure water are the best; there is no mistake about this.

MENTAL HEALING.

In order to do the most perfect work in mental healing the healer should be conversant with the laws of mind and spirit as unfolded and taught, in public and private, in the past fifty years; and still better, if conversant with the teachings of the ancients of many thousand years past. Do not allow prejudice or pre-conceived opinions to blind your eyes or shut your ears to facts that have been demonstrated thousands and thousands of times in regard to the power of our spirit-friends to heal the sick through media in all ages of the world's history. Be sure that all the avenues of our physical life are in harmony and attuned to receive inspiration from unseen sources. Neglect nothing that will assist to relieve your patients; become teachers by precept and example.

Do not ignore proven facts of the past. Hygiene, rest, fasting, prayer and good common sense are not to be ignored.

The successful mental healers will be thorough, broad, prayerful students. Love, sympathy, charity, justice, firmness and wisdom will be their guiding stars; every unfolded truth of the past will have an honored place in their lives and thoughts.

Mental healing is not a new discovery; is not the exclusive property of Evans, Eddy or Colville; it is not a good subject out of which to manufacture another theology, dogma or creed, but will be a lasting blessing if kept pure and free from the selfishness that is

ever ready to make merchandize of every unfolded truth.

TEACH BY OBSERVATION.

Take your children with you when you travel if you wish to teach without overtaxing them; children learn faster and easier by observation than any other method.

THE MOST ABSURD.

Taking into our stomachs poisonous drugs, which will make a well person sick, to restore a sick patient, when analyzed signifies an effort to obtain life and health from a poisonous, life-destroying chemical compound. Can you think of anything more absurd?

STOMACH.

The stomach was designed solely for the digestion and assimilation of pure food and water. If all other fluids and substances were prohibited from entering this important health organ, disease and sickness would be unknown. Poisonous drugs ought to be prohibited by law; also tobacco and alcoholic drinks.

HEREDITY.

It is a mistake to think because our parents transgressed the laws of life and health, and died of some painful disease, that we may expect to go the same way. There may be some hereditary tendencies, but if we live in accordance with the light we have in the world at this time, we need not fear heredity, *not in the least.*

HEALING POWER OF LOVE.

Who can measure the healing power of love and sympathy? Who would be so ignorant, or presump-

tuous, as to place medical experiment in contrast — in place of love and sympathy — as a healing power.

HOW TO AVOID PAIN.

The “Educator” teaches that pain may be avoided *only* by knowing and avoiding the causes. Pain is a warning, something is wrong in the camp.

POISONOUS REMEDIES.

The “Educator” teaches and believes, that any method or remedy that will paralyze, narcotize, poison, overstimulate, depress, produce sickness or pain, upon any person in health, is injurious to the sick, and that the people should and may *demand*, that laws be enacted to prohibit their sale, or use as remedies for the sick.

LAWS OF HAPPINESS AND HARMONY.

The power and capacity to think, act and live right. The desire for perfect freedom from all conditions that are depressing and enslaving, and the power to make such conditions. Right thinking is one of the laws of health and harmony.

HOW ANIMALS PRACTICE MEDICINE.

“Animals get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, keep quiet, seek dark, airy places, drink water and sometimes plunge into it. When a dog has lost its appetite, it eats that species of grass known as ‘dog’s grass,’ which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. An animal suffering from chronic rheumatism always, as much as possible, keeps in the sun. The warrior ants have regularly organized ambu-

lances. Latreille cut the *antenna* of the ant, and other ants came and covered the wounded part with a transparent fluid secreted from their mouths. If a chimpanzee is wounded, it stops the bleeding by placing its hand over the wound, or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth.

“A dog, which had been stung in the muzzle by a viper, was observed to plunge his head repeatedly for several days in running water. This animal eventually recovered. A sporting dog was run over by a carriage. During three weeks in winter it remained lying in a brook, where its food was taken to it. This animal recovered. A terrier hurt its right eye. It remained under a counter, avoiding light and heat, although it habitually kept close to the fire. It adopted a general treatment, rest, and abstinence from food. The local treatment consisted in licking the upper surface of the paw, which it applied to the wounded eye; again licking the paw when it became dry. Animals suffering from traumatic fever, treat themselves by the continued application of cold water, which M. Delaunay considers to be more certain than any of the other methods. In view of these interesting facts we are, he thinks, forced to admit that hygiene and therapeutics as practiced by animals may, in the interest of psychology, be studied with advantage.

“Many physicians have been keen observers of animals, their diseases, and the methods adopted by them in their instinct to cure themselves, and have availed themselves of the knowledge so brought under their observation in their practice.”

ESPECIAL ATTENTION.

The authors of the "Educator" especially request all young married women to carefully read chapter seventeen. This chapter contains information and instruction that is invaluable to all married women. There is nothing upon that subject to be found in any other work that is so practical and reliable

BEST THOUGHTS.

The best thoughts that have ever reached humanity have been born in adversity; they have come to the world through struggle, sometimes through blood, often through tears and soul anguish.

A SUGGESTIVE CURE.

"If any dyspeptic young lady will take five pounds of loose-waistedness, four of short-skirtedness, three of body cleanliness and warmly-clothedness, and with these take a stomach moderately full of unseasoned fruits and vegetables, and unbolted, unfermented bread two or three times a day, with nothing between, excepting occasionally a gill or half a gill of pure soft water, mixed well with out-of-door exercise, pure fresh air, and plenty of sunshine for both soul and body, she will be cured of the dyspepsia, or almost any other ill that flesh is heir to, without 'aloes,' alcohol, or any other poisonous abominations."

WISDOM OF THE AGED.

One of the mistakes of old people is in allowing themselves to become sour, irritable, stolid, unsocial, desponding, depressed, indifferent about their habits, magnifying their troubles, complaining of their ailments, and too often making their homes and their own

lives unpleasant. The aged should be ripe in wisdom and goodness, attractive in person, cleanly and orderly, free from every bad habit, broad, kind, sympathetic and charitable; ripe in love as well as wisdom. If old people desire to be recognized, loved and respected, they must live the lives that will command such love and recognition.

Aged people may dress and live very plain, simple lives, and still retain the love and respect of the wise and good. The aged should never think of being sick; envy and selfishness should be buried at fifty, if not before. Character and personality should not be lost sight of. Cremate the selfish, ambitious man, and foster and protect the spiritual, religious man.

CHAPTER XXIII.

MENSTRUATION AND CHANGE OF LIFE.

Menstruation is not a disease, but attended by irregularities and difficulties, owing to diseased conditions of the sexual organs. In a healthy system menstruation should occur regularly every twenty-eight days, and in warm climates continues from about the fifteenth to the forty-fifth year. There are, however, many unaccountable variations from this rule. Reared according to the customs of the present day, most girls suffer from languor, pain in limbs and back, while sometimes headache and dizziness are felt. When the function is established there is relief from these symptoms.

A WORD TO MOTHERS.

So much false modesty and carelessness prevails on the part of mothers to impart information, that many frightened girls have resorted to various devices to check what they suppose is an alarming condition. Mothers, a great responsibility rests upon you for neglected duties. The health and happiness of your daughters depend upon the performance or neglect of the duties you have assumed as mothers. Especially true is this in the most important period in the life of every girl.

One author presents the idea that "menstruation is nature's wash day." Others claim "that all sanguin-

eous flow is abnormal, that there should be no show of blood in a perfectly healthy woman."

We consider menstruation the result of transgression of the laws of health. When humanity becomes unfolded to a more perfect physical condition and a fuller understanding and observance of the laws of life and health, menstruation will pass away or become extinct, as many weaknesses and diseases have and as many more will in the good time coming.

"Menstruation is the guage whether the womb be sound or otherwise. The menstrual fluid is not exactly blood but a secretion from the womb, and when healthy ought to be of a bright red color, in appearance very much like blood from a recently cut finger." If the womb is not sound a long train of ills must result unless speedy attention is given. Menstruation should be entirely free from suffering, with only a consciousness of the flow. This is, however, far from being the usual condition. This should continue about two or three days. "Soundness and purity in the reproductive organs are indispensable to a perfect and vigorous organization of offspring." The disorders often attending this period are suppression, painful and profuse menstruation. The causes may be divided into four general classes: Sedentary habits, stimulating and concentrated food, enervating drinks, and unphysiological dress.

Suppression of the menses may be the result of a sudden cold or even a sudden mental shock, as grief or anger. If there is freedom from constitutional disturbance no alarm need be felt. Suppression is not a disease, but an indication of uterine disorder, as obstruction of the uterus or vagina.

Treatment.—Strict attention should be given to the general health. The diet should consist of nutritious food only. Exercise, or daily walking in the open air and sunlight, massage, etc., should be persisted in. Tokology says: “At all events, in treating suppression avoid using strong remedies, such as old-fashioned tansy tea, steel filings, and ergot. These produce congestion, and may be the source of serious chronic ailments.” Assist nature, and but few cases will require more assistance than given in these pages. In painful menstruation the flow is often accompanied with excruciating pain, resembling labor pains, and sometimes attended with hemorrhage. But few young ladies of the present day are exempt from this condition, but suffer in a greater or less degree. To remove these conditions is possible, and should be speedily looked after by the careful mother. *Various causes* may be assigned, as congestion of the ovaries and uterus, “mechanical closure of the outlet of the womb,” and neuralgia, constipation and secret vices. Active measures for treatment should be taken.

No girl should be allowed to suffer thus, as her nervous system sooner or later becomes impaired, and loss of vitality results. The *treatment* may consist of hot applications, used both *internal* and *external*, by drinking copious draughts of hot water, taking hot injections, hot sitz baths, and applying hot compresses to the affected parts. Avoid alcoholic stimulants, and use of opium etc., as these fail to give permanent relief, but rather increase future attacks. Care should be taken to entirely remove a constipated habit. Constipation may be considered the mother of all maladies.

Profuse Menstruation occurs when the flow is so excessive as to produce a prostration or weakness of the system. It may result from plethora, or debility, or diseased conditions of the uterus, as prolapsus, congestions or displacements; or it may be caused by disease of the vital organs; the heart, liver, or kidneys. The *treatment* may be similar to that used in painful menstruation. The *general* plan of treatment for all forms of the disease *except profuse menstruation*, is a full bath, taken upon rising. Sitz baths taken twice each day, in connection with a hot foot bath, and the abdominal compress worn at night. Frequent daily exercise in the open air, adopting a complete hygienic dress (see chapter XIII) and a plain, dry, unstimulating diet. Precede sitz baths by *active*, though *not exhausting* exercise. The water used should be no colder than is followed by quick, comfortable reaction, and continued only from three to five minutes. Persons not reduced in flesh, blood, or temperature can continue this treatment during the menstrual period with excellent results. Light house work will be found beneficial. Let the mind be cheerful, free from all gloomy forebodings. If women will *persist* in these daily cold sitz baths, "female weaknesses" would soon be things of the past. They act as a tonic and strengthen the organs and muscles of the abdomen as no other *one* means can. Persons failing to receive benefit from the treatment given owing to a chronic condition, can not fail of benefit, by a course of treatments given by a good mental healer.

"Hysteria is only a culmination or exaggeration of the reflex or nervous symptoms in diseases of the uterus. It is simply temporary insanity, and should

be treated as such. Some quiet, decisive means will restore her. Inhalation of ammonia, cold water on the head, a hot foot bath, a full bath, or even a decided word from a friend readily establishes her balance." Let the word spoken be given with a spirit of love, but firmness.

CHANGE OF LIFE.

Change of life occurs at the termination of the menstrual function. At this time woman is emancipated from the pleasures, pains and perils of child-bearing. Very many of the ailments occurring between the ages of thirty and forty years are laid at the door of "Turn of Life." Doctors unable to cure diseases are glad to avail themselves of this scape-goat. Menstruation usually continues about thirty-two years. It ends on an average about the forty-sixth year. With women who have suffered long from physical weakness, change of life often takes place prematurely.

One physician relates a case of a young lady who ceased to menstruate at twenty-two years of age, having all the symptoms belonging to this period. A case is on record of a woman in New York who was safely delivered of a child at the remarkable age of sixty-four years. Menstruation usually ceases, however, between forty-five and fifty years. At the change from girlhood to womanhood, called puberty, the ovaries enlarge. Each month a perfected ovule is carried through the fallopian tube, and cast off into the uterus. After change of life begins, the ovaries become shriveled, and in many respects, resemble a peach stone.

SYMPTOMS.

We quote from Dr. J. H. Kellogg, of the Battle Creek *Sanitarium*, whom we consider good authority:

"At the same time that the ovaries are undergoing this remarkable degenerative change, a similar change is taking place in the other organs of generation. The uterus also diminishes in size, as does also the vagina. The mouth of the womb becomes contracted, and after a time entirely closed. The upper part of the vagina is often contracted to such a degree as to produce folds, closely resembling those which result from serious inflammations about the uterus. The breasts also diminish in size. These changes indicate unmistakably the decline of the function of reproduction, preparatory to its entire suspension.

"As a rule, the capability of procreation ceases with the cessation of menstruation; but this is not uniformly the case. Instances are on record in which pregnancy has occurred before the appearance of menstruation; and so it may also occur after the disappearance of menstruation. This seeming anomaly is due to the fact that ovulation and menstruation are really two distinct acts, although usually coincident."

A late puberty indicates a short menstrual life.

RIGHT LIVING IMPORTANT.

This period is often considered as the most critical event of a woman's life. For years its coming has been dreaded. Much depends upon the condition of the system, as to the degree of disturbance. Women who have wilfully and persistently ignored the "laws of health," ought not to expect to escape "Scott free." Nature's debts must be paid; she adds often large rates of interest. Let such women begin early to correct their bad habits, and live plain, careful, hygienic lives, and then this condition may be safely passed.

Right living is vastly more important than all the prescriptions given by the best doctors in the land.

Irregularity of the menses is often the first symptom of change of life. This may relate to both time and quantity. Sometimes there is a sudden disappearance of the flow. This should not cause alarm, especially if attended by profuse perspiration.

Profuse flooding sometimes terminates this period.

Frequently a succession of floodings occur. The most common method of termination is a gradual decrease of the flow, until it ceases altogether. Sometimes there is a scant and then profuse flow for a few months, when it ceases entirely. Various pathological symptoms attend this period. There is often weakness with loss of flesh. One is frequently whimsical in appetite. The stomach, bowels, bladder and even kidneys are deranged.

Skin diseases of distressing character, because accompanied with itching and burning, sometimes annoy, particularly if the patient has been thus affected in early life.

One may often have constipation, diarrhœa, headache, neuralgia, nervousness, hysteria, heat and burning on the top of the head, pain at the base of the brain, swollen and painful breasts, suggesting symptoms of pregnancy, with nausea and vomiting. These sometimes cause one to exclaim, "Life is unendurable."

A marked growth of hair upon chin and upper lip is of frequent occurrence.

No one symptom is so constant or common as flushings, better known as "hot flashes." First a sudden rushing of blood, with violent throbbing, is felt. This may only last ten minutes, and may occur several times

in an hour, or only three or four times during the day and night. Any part of the body may be affected, but the head, face and neck seem the most favorable locations. The phenomenon is the same as blushing, and may be termed pathological blushing.

"*The mental symptoms*" says Dr. Kellogg, "are quite as marked and prominent in most cases as are those which relate to any part of the system. Often there is an entire and most remarkable change in disposition. A kind, patient mother, or forbearing, confiding, exemplary wife, becomes irritable, unreasonable and suspicious. Her natural modesty may even give place to wantonness in extreme cases, and the mother's instinct may become so thoroughly obliterated as to give place to an almost uncontrollable desire to take the lives of her little ones. The once happy woman becomes despondent, moody and taciturn. She avoids company, has no taste for amusements and spends her time in watching her varying symptoms and bewailing her real and imaginary woes. In many cases actual insanity, usually of a temporary character, fortunately, is the result of the profound disturbances which the system undergoes at this time."

Profuse perspirations, often sufficient to saturate the bed clothing, is a common and very disagreeable symptom of this condition. These sometimes follow "hot flashes," or may exist independently. They often occur during the night, and are the result of mental or nervous excitement. When weakness accompanies flushings, one should retire to the privacy of her own room and recline upon a bed or couch until the equilibrium of the circulation is fully restored. Morbid growths of the uterus, such as cancers, tumors, polypi,

etc., are very frequent at change of life. If the neck of the womb has been lacerated at child-birth, punctured by attempts at abortion, or indurations caused by applications of caustic, the occurrence of cancer at this time is not at all improbable. *Uterine hemorrhage* is about the only symptom which need occasion anxiety. This may occur but once a month, or it may be more frequent.

Treatment.—The first thing you are to do is to determine to begin at once and live hygienically in every particular. This relates to dress, diet and exercise. Attention to each of these points must be religiously observed. It is for the women who have carelessly and wilfully neglected the preservation of health until the autumn and winter of life for whom we especially write. Those who all their lives, even from childhood, have paid careful attention to the laws of health have no cause for anxiety. Nature is kind to her obedient children. The world is beginning to understand what has been thoroughly proven, that *mind controls matter*, even malignant diseases; therefore, “Deny the existence of disease; denying it is putting it out.” “Never allow disease to exist; admit it in your mind, and you admit discord, inharmony.”

“*Disease is error*, made manifest in mortal form.”

“Deny that it is possible to take on disease. Argue yourself out of that belief. The fear of it is a weakness you have not outgrown.” Mental and physical repose, with relief from all taxing cares, is very desirable.

Walk or ride daily in the open air. Spend as much time as possible out doors. If one-half of each day was devoted to some out door employment, as canvas-

sing for books, or reform goods, much good would result thereby. Suitable dress and a proper amount of exercise which gives power and strength to the diaphragm and abdominal muscles, tends to prevent and cure all diseases, without the aid of doctors or medicine. The diet during the change of life, should be simple and nourishing. To learn of the best methods of preparing foods, see Chapter VIII on foods. Avoid all stimulants, as tea, coffee and alcoholic beverages. Pure air in your sleeping-room is an absolute necessity. Air deprived of its proper proportion of oxygen and surcharged with carbonic acid and other poisonous gases, has killed thousands of people. If living in the salubrious climate of California, or Colorado, to camp out for months would be most beneficial to health, because this would tend to increase lung power. When we learn to breathe pure air, well supplied with oxygen, we will do away with the majority of our ailments.

Sponge the spine, alternating hot and cold water. Ten minutes spent in this way each day, will be time well employed. A sponge bath (see chapter on Baths) taken upon rising, three to five times each week, is very invigorating. This soothes the irritable nerves.

Hot fomentations administered with a hot water bottle (no family should think of doing without it), will remove pains in the back. Should be very hot, and applied for half an hour each day, or longer if desired.

Hot sitz baths are both simple and effectual, in checking hemorrhage. Can be taken during the hemorrhage, as well as between the attacks. It is also useful in cases of inflammation of the ovaries and uterus. Remember this remedy never fails when properly administered.

Hot and tepid vaginal injections will control tendency to hemorrhage, and remove congestion of the uterus. Use the fountain syringe. Assume a horizontal position, with hips elevated. Let this be thoroughly and effectually performed once or twice each day, until all difficulty has passed.

Alcohol and water, using equal parts, are excellent for profuse sweating. Salt, as hot as can be used, is also good. In some cases, is more effectual than the alcohol.

Hot fomentations applied to the spine and other congested parts will greatly relieve flushings of the head and face. Dr. Evans says: "To pour water, of the temperature of about one hundred degrees, along the whole length of the spine, commencing in the neck and delaying at the inflamed points, will relieve the congestion. It may be poured in a small stream from the nose of a pitcher. The philosophy of its action is plain. In all congestions there is a tightening up of the tissue." "The warm water applied to the congested and tightened fibres and tissue of the inflamed parts expands and relaxes them, and thus restores the obstructed circulation."

The Thermal or Alcohol Bath, taken once or even twice each week, will promote free and perfect circulation.

Great care should be taken to entirely remove a constipated habit. Nothing is more essential. Study carefully the hints given in Chapter VI, and religiously observe them. Learn to eat the best foods, as grains, nuts and fruits. You will soon become a thorough convert, and be glad to relinquish animal food, which fattens, stimulates and clogs. Eat that which nour-

ishes. Let us "eat to live," and not "live to eat." Do not force the appetite, or have anxious fears concerning it. If you have no appetite, you may be sure the stomach needs rest for a few days. Drink often and freely of hot water, sipping it slowly until cool enough to drink. This will be more beneficial than "beef, iron and wine," or any other tonic. A natural appetite and healthy condition of the digestive organs will soon be the result.

Closely follow nature's laws. The cases are rare indeed that need the attendance of the doctor or his prescriptions. Nature, always kind, evidently intended that married women should be entirely free from the sexual expression at this climacteric period. The nerves at this time need complete rest. All excitement of this or any other kind should be avoided. A kind husband will need only this hint.

CHAPTER XXIV.

MISCELLANEOUS DISEASES—REMEDIES AND SUGGESTIONS.

DYSPEPSIA AND INDIGESTION — TREATMENT.

“**D**YSPEPSIA is cured by muscular exercise, voluntary or involuntary, and in no other way can it be cured, because nothing can create or collect the gastric juice except exercise; it is a product of the human machine. Nature only can make it.” In connection with vigorous exercise, a few treatments by a practical, clear-headed mental healer will cure. Oatmeal cakes and buttermilk are promoters of digestion. “Roughing it” is a sure cure.

BILIOUSNESS.

“Bad blood, too much blood, giving headache, bad taste in the mouth mornings, variable appetite, sickness at stomach, chilliness, cold feet, and great susceptibility to taking cold; no one person may have all these symptoms when bilious, but one or more is always present.” A yellow tinge in the face is a sign of biliousness; also indicates a disordered, torpid liver. Raw, *hot* lemonade is the best liver remedy. Use a teaspoon or tablespoonful of lemon juice to a tumbler of boiling hot water; drink hot three times each day a half hour before meals; if you get tired of the lemon use the hot

water only; if you persist in this simple treatment — always remembering that *fasting* and not *feasting* is necessary in bilious troubles — you will overcome the trouble in a very short time. The above treatment is the best for jaundice, dullness and torpid liver; and is sure cure for laziness.

All acid fruits are anti-bilious. Should be eaten after breakfast and dinner as dessert. Eat them *raw* without cream or sugar. Half a lemon eaten every morning on rising and evening on retiring, is very good, and will often remove a bilious condition; it is also a good appetizer.

“The symptoms of biliousness are unhappily but too well known. They differ in different individuals to some extent, however. A bilious man is seldom a breakfast eater. Too frequently, alas! he has an excellent appetite for liquids, but none for solids of a morning. His tongue will hardly bear inspection at any time; if it is not white and furred, it is rough, at all events. The digestive system is wholly out of order; diarrhoea or constipation may be a symptom, or the two may alternate. There are very often hemorrhoids or loss of blood even. There may be giddiness and often headache, and acidity or flatulence, and tenderness at the pit of the stomach. The pain felt in the right shoulder would indicate an extra bad case, but apart from this there are aching pains and even stiffness in the limbs, with more or less of cramps in the limb muscles, or burning in the palms of the hands or hot perspiring feet. There may be drowsiness and torpor by day and sleeplessness at night, and all sorts and conditions of mind, especially irritability; fits of bad temper that come on suddenly and go off again.

and that none are so thoroughly grieved at as the poor patient himself. Bilious people generally fly for relief to aperient pills, and there is no doubt that they often afford temporary relief by relieving the over-gorged liver. This really is antiphlogistic treatment, but it assuredly is not radical. When a fish-pond overflows its banks we may let off a portion of the water, but after this we ought, methinks, to find our way to the other end of the pool and lessen the inflow.

“Little good will accrue from treating a case like this, however, if, when he is once more well, the patient returns to his old non-hygienic habits of life. ‘What am I to do, then?’ may be asked. I will tell you what you are to do. You are not to over-eat; you are not to use sugar or fat to any great extent, puddings, pastry or cheese. You are not to touch alcohol. You are not to sit in over-heated rooms. You are neither to overwork nor overworry yourself. And you are not to shirk the morning tub nor plenty of exercise.

“What are you to do for acidity? Abstemiousness and regulation of diet and habits will entirely banish it, and you will have the pleasure of knowing that its absence is a sign of rejuvenation of the liver. If you try a week of the treatment I suggest, I feel convinced you will once more feel a pleasure in life and an interest in all your surroundings.”

“Cure biliousness *by sipping water as hot as can be borne*. It is caused by the liver extracting inhaled poisonous miasma, which both overworks the liver and creates too much bile thus left in the stomach, which a bilious attack ejects and which can be carried off and a bilious fever prevented by sipping slowly a pint or two of right hot water. Heat decomposes this bile.

Yet the heat of the body rarely suffices for this, while the hot water heats and keeps the stomach hot enough to dissolve this bile, when it passes off. Malarious districts are neither uninhabitable nor sickly. Sipping hot water this way for a month will neutralize this malaria and leave it perfectly harmless. All bilious attacks can be broken up over night thus, and patients able to resume work next morning. Try this prescription and report results. Eat fruits freely, mainly with their skins, for their growth part, like that of wheat, lies right under their skins. Most children eat apples unpeeled and gnaw off the outside first because it is the richest. Pare apples thin, if at all. Paring thick wastes the best part."

The "cure" given above is taken from one of Prof. O. S. Fowler's lectures. We would advise lemon or lime juice added to the hot water. A teaspoon of juice to a glass of water is sufficient.

Dio Lewis defines biliousness as "pigishness." In other words over-eating will always cause it.

YELLOW FEVER.

As the cause of this malignant type of fever has not been ascertained and accepted, we will take the time of the reader only to give our views of the causes. Debility is the immediate cause. The primary cause, there can be no doubt, is a deranged condition of the digestive organs, caused by poisonous gases inhaled for months prior to the breaking out of the epidemic. The cause is similar to that which develops typhoid fever, diphtheria and other summer and early fall diseases in the north, which is surely bad, very bad sanitary conditions about the homes of the persons or families who

are attacked with these troubles. In some instances a partially dry well, low water, bad sewerage or some nuisance of a public character, like the cemeteries of New Orleans, vaults all above the ground, or nearly so. If the city of New Orleans would cremate their dead and compel the authorities to enforce perfect sanitary conditions, yellow fever would not be the terrible disease and scourge that it is and has been. People should turn their attention to seeking causes, and then they would not fear effects. Knowing causes is tantamount to removing effects altogether. There is no doubt that yellow fever is first invited into the homes by persons who have become debilitated from overwork, excess of some kind, poor, coarse, gross food, bad surroundings, poisonous gases, resulting in indigestion, torpid liver, deranged kidneys and bowels and a general letting down of the whole vital system.

Treatment.—First, disinfect the house and entire premises, and do it most thoroughly. Second, exclude everyone from the premises except those who are interested in the recovery of the sick one. Third, adopt the hydropathic treatment and you are safe — more safe than in any other known method. Fourth, the pouring head bath, to be continued and extended, so that a steady stream of water is conveyed down the back upon the spine, from the base of the brain to the hips. It will aid much for one of the two attendants to rub with hand the base of brain, neck, spine and back until the system is restored to a natural condition. After an hour's rest, and time to judge of the effects, if farther treatment is needed to reduce the fever and restore the system to the normal temperature, use the rubbing wet sheet. Continue the head bath and drip-

ping wet sheet treatment, not omitting the rubbing until the normal condition is restored. Fifth, take a vapor or thermal bath, and sweat copiously, drinking an abundance of cold water—a half tumbler at a time—and swallowing slowly while in the sweating bath. Let this bath be followed by the head bath and rubbing wet sheet, occupying only time enough to cool and equalize the circulation. The patient should drink a large tumbler of raw, hot lemonade, three or four times every twelve hours, and all the cold water possible between. Avoid drinking an hour before eating and an hour after. Eat only the most simple hygienic food until entirely restored. If proper sanitary conditions are adopted, and hot, raw lemonade is used through the entire warm season, no fear need be entertained of yellow fever or any other dangerous diseases. Always include common-sense hygienic living. Sixth, secure the *best*, most healthy, positive nurse, and then act promptly; follow up the treatment persistently until a change comes. We know of extreme cases, requiring the combined efforts of strong men to control them, who were treated by pouring or dashing cold water upon them until the fever and delirium were subdued. We do not advise such heroic treatment as the above; but would feel safer even with that than with all the medical doctors and medical science yet known. If you expect to recover, *do not under any circumstance take medicine.*

PAINTER'S COLIC.

An intelligent observer and experimenter declares this colic pain is not caused by lead, but turpentine, which is absorbed by handling and cleaning the hands with it.

Treatment :— Copious water drinking, also the hot, raw lemonade. A vapor bath every other day for a week, followed by the dripping wet sheet rub. Diet should be correct, and other habits regular and health-sustaining.

SIMPLE HOME REMEDIES.

(*Hall's Journal of Health.*)

Half a teaspoonful of common table salt, dissolved in a little cold water and drank will instantly relieve "heartburn" or dyspepsia. If taken every morning before breakfast, increasing the quantity gradually to a teaspoonful of salt and a tumbler of water, it will in a few days cure an ordinary case of dyspepsia, if at the same time due attention is paid to the diet. There is no better remedy than the above for constipation. As a gargle for sore throat it is equal to chlorate of potash, and is entirely safe. It may be used as often as desired, and if a little is swallowed each time it will have a beneficial effect on the throat by cleansing it and allaying irritation. In doses of one to four teaspoonfuls, in half a pint to a pint of tepid water, it acts promptly as an emetic, and in cases of poisoning is always on hand. It is an excellent remedy for bites and stings of insects. It is a valuable astringent in hemorrhages, particularly for bleeding after the extraction of teeth. It has both cleansing and healing properties, and is therefore a most excellent application for superficial ulcerations.

Mustard is another valuable remedy. No family should be without it. Two or three teaspoonfuls of ground mustard, stirred into half a pint of water, acts as an emetic very promptly, and is milder and easier to take than salt and water. Equal parts of ground mus-

tard and flour, or meal, made into a paste with warm water and spread on a thin piece of muslin, with another piece of muslin laid over it, forms the indispensable "mustard plaster." It is almost a specific for colic when applied for a few minutes over the "pit of the stomach." For all internal pain and congestions there is no remedy of such general utility. It acts as a counter-irritant by drawing the blood to the surface; hence, in severe cases of croup a small mustard plaster should be applied to the back of the child's neck. The same treatment will relieve almost any case of headache. A mustard plaster should be moved about over the spot to be acted upon, for if left in one place it is liable to blister. A mustard plaster acts as well when a considerable distance from the affected part.

An excellent substitute for mustard plasters is what is known as "mustard leaves." They come a dozen in a box, and are about four by five inches. They are perfectly dry, and will keep for a long time. For use it is only necessary to dip one in a dish of water for a minute and then apply it.

Common baking soda is the best of all remedies in cases of scalds and burns. It may be used at the surface of the burned place either dry or wet. When applied promptly, the sense of relief is magical. It seems to withdraw the heat, and with it the pain, and the healing process soon commences. It is the best application for eruptions caused by poison ivy and other poisonous plants, as also for bites and stings of insects. Owing to colds, over-fatigue, anxiety, and various other causes the urine is often scanty, highly colored, and more or less loaded with phosphates, which settles to the bottom of the vessel on cooling.

As much soda as can be dipped up with a ten cent piece, dissolved in a half glass of cold water and drank every three hours will soon remedy the trouble.

PARALYSIS, PALSY, ST. VITUS DANCE.

Paralysis or palsy may be general or partial. One side may only be affected, or the face, the arms or legs. It is caused by a debilitated condition of the nervous system. It can be restored by increased nutrition from healthy digestion and assimilation of food; by toning up the nerves and by discarding all habits prejudicial to health at once and forever. Liquor drinking, tobacco, sexual excess and self abuse must be stopped, or treatment of any kind will be useless.

Treatment.—Diet must be strictly and extremely hygienic. Give the pouring head bath for four or five days — four to six times in twenty-four hours, followed by a daily thermal or vapor bath, the pouring head before and after the sweating bath. Drink freely of cold water during the vapor or sweating bath, and hot water and hot lemonade, always without sweetening, every day, three or four times until well.

Study the “*EDUCATOR*,” live up to its teachings, and your case is not hopeless. The treatment may be the same for St. Vitus dance.

SLEEPLESSNESS.

Causes.—Severe study, intense attention to business and protracted watching are common causes. Cold feet, eating near bed-time, taking stimulating drinks in the evening when unaccustomed to it, or abstaining when accustomed to it, are also causes.

Remedies.—A hip bath at bed-time, or the hip-

bath and dripping wet sheet is better, *when the causes seem to be mental.*

The warm foot-bath, abdominal compress or girdle, active outdoor exercise or exercising in a cool room well ventilated, in a state of nudity, *when the causes are physical.*

FIDGETS AND ANXIETY.

Fidgets is known by a perpetual desire to change the bodily position; anxiety by a desire for continued locomotion.

Cause of fidgets, too long confinement of the body in a motionless position. Children at school, writers at the desk, women with the needle, are illustrations of causes. Restlessness with anxiety is peculiar to persons of nervous temperament. Constipation is a common and very frequent cause.

Treatment same as for sleeplessness, adding hip-bath and warm water enemas where constipation is a producing cause. Take rest and change, go fishing, and "rough it" for a few months, avoiding tea, coffee, tobacco and all stimulating causes, and the trouble will fly away on wings.

BALDNESS.

"The cause of the falling out of the hair is not fully understood. In most cases it is doubtless due to some failure in the nutrition of the hair follicles. In the aged it connects with the feebleness that characterizes the functions of the skin generally. Heredity has much to do with it, as it has with all the bodily functions and organs. Individuals in some families become bald early in life from generation to generation. Coarse hair seems to have more vigor

than fine. It is well known that violent emotions sometimes suddenly blanch the hair, the cerebral nerve (the tropic center, so called), which controls the nourishment of the hair, being affected by the shock. Fright has caused a rapid and almost immediate falling off of the hair.

"Cases are on record of persons apparently in vigorous health whose heads, faces and bodies have become absolutely bare. There was no appreciable cause. The fault was doubtless at the nutritive center in the brain, but what it was no one can certainly say. When the head is scurfy there is often a connection between the condition and baldness. It is found that the scurf mixed with vaseline and applied to the hair of an animal causes a baldness of the part. In such cases the cause is probably a microscopic vegetable parasite. Two persons should never use the same hair brush. There is little doubt that barbers have thus communicated baldness from one patron to another.

"There is a form of baldness in which the hair begins suddenly to fall out in a small round spot, which gradually increases in area, the hair near the edge of the circle being brittle and more or less broken. This has been proved to be due to vegetable organisms, which the microscope has detected within the hair tubes.

"It is probable that coverings which heat the head may result in loss of hair. But the effect is doubtless due to subsequent chilling of the surface, just as a severe cold or inflammatory rheumatism may result from sudden cooling of the heated body. The main remedy against premature baldness is the application of mild stimulating washes and tonics."

IN CASES OF POISONING.

Make your patient vomit by giving a tumbler of warm water, with a teaspoonful of mustard in it, and send for the doctor. If the poison is acid, give magnesia and water, or chalk and water, or soap and water, and plenty of warm water besides. If it is an alkali like potash, give vinegar and water, lemon juice or some other safe acid. Always remember the emetic first. If laudanum, strong coffee is a good thing to give until the doctor comes. Keep the patient awake.

A SIMPLE REMEDY.

Lard as an application for bruises is considered indispensable by many housekeepers. If put on as soon as possible it will usually remove all soreness and prevent the discoloration that follows such a hurt. If the bruise is severe it may not cure it entirely, but will help it in any case. A blow on the face followed by a black and blue spot is especially annoying, but unless so near the eyes as to settle black under them, lard will prevent such discoloration. Try it when next you are so unfortunate as to get a bruise. Should not care to use it for any other purpose.

SCIENTIFIC.

The importance of wholesale potable water for cities is shown in Vienna. Since the introduction into that city of water drawn from the Styrian Alps a constant and very considerable decrease has been observed in stomach and intestinal troubles, and cases of typhus fever have become rare.

Chloride of methyl, sprayed, produces a degree of cold represented by 23 deg. C. or 94 deg. F. M.

Debove has played a jet of this cheap fluid on the skin along the whole length of the limb corresponding to the course of the sciatic nerve and its main branches, effecting almost instantaneous relief to the sufferer from neuralgic sciatica.

QUINSY.

Inflammation of the throat, or sore throat, unless promptly attended to, may run into malignant or putrid sore throat, diphtheria or croup. Throat and tonsils become swollen, sore and painful; swallowing difficult, and generally violent fever.

Treatment.—Same as for a cold or diphtheria. If feet and legs are cold, take hot foot bath, also immerse hands and wrists, and bathe arms in hot water. If tonsils or throat are ulcerated, gargle with hot water. If not, gargle with cold water. Use ice in small lumps, or snow, to be melted in the mouth. Continue the treatment until relief is secured. If the fever becomes violent, and the inflammation of the throat severe, the dripping wet sheet will be necessary; the object being to attract the excessive heat to surface.

CAUSES OF SUDDEN DEATH.

“Very few of the sudden deaths which are said to arise from diseases of the heart, do really arise from that cause. To ascertain the real origin of sudden deaths, an experiment was tried and reported to a scientific congress at Strasburg.

“Sixty-six cases of sudden death were made the subject of a thorough post-mortem examination. In these cases *only two* were found who died from diseases of the heart. Nine out of the sixty-six had died of apoplexy, while there were forty-six cases of congestion of the

lungs — that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life.”

HAY-FEVER.

This is another form of catarrh and may be treated as a catarrhal trouble. (See Chap. XIV.) Hay-fever is not a climatic disease as much as a race. This has been proven by statistics. If treated as a cold — catarrh cold — perseveringly, a cure will be the result.

This disease is said, by some writers, to be caused by summer heat, dust, ozone, the odors of flowers, the pollen of blossoms, especially of grasses. We do not agree with the above opinions, but have not the least doubt that the cause is *excesses*, in many ways, a violation of the laws of health.

TO RESTORE OBSTRUCTED CIRCULATION.

“Pour water of the temperature of about one hundred degrees along the whole length of the spine, commencing in the neck and delaying at the inflamed points. Pour in a small stream from the nose of a pitcher. The philosophy is, the water applied to the tightened fibers and tissues, expands and relaxes, and thus restores obstructed circulation. Apply the water as directed morning and night.”

A CURE FOR HYDROPHOBIA.

Jane Grey Swisshelm: “Take three ounces of the root of elecampane, stew it in a pint of new milk and give it, milk and all, to the patient in the morning while the stomach is empty, have him fast six hours after taking it; repeat the dose three times in three successive mornings and the cure is complete. Several

persons have written to say that it had been tried, on my recommendation, and with success. One man who had two children and, I think, twenty hogs and cows bitten by a dog furiously rabid, had administered it to all, and six months after wrote to say that none of them had had any symptoms of hydrophobia. Elecampane is generally known as a powerful medicinal plant, and, as it has been successful and doctors are powerless before this disease, I hope it will be promptly tried."

SAVED BY A MAD-STONE.

A Delaware (O.) telegram to the *Cleveland Herald* says: "William Pyle, the student stricken Saturday with hydrophobia, is lying at his residence in a semi-conscious condition. He grew rapidly worse Saturday afternoon and was kept under control only by the administration of strong opiates. As a dernier resort, it was determined Sunday to apply what is denominated a mad-stone.

"There is a stone of this character in the county, in the possession of a family by the name of Depp, who brought it from Virginia seventy years ago. As the patient seemingly revived upon application of the stone and has been very much better since, it may be of interest to describe it, and the operation, however the public may be regarding its efficacy. The stone is of a leaden color, about one inch thick, with a surface of about four inches.

"It has the appearance of a petrified piece of honey-comb. In applying it, the stone was first boiled in milk, until it becomes very hot, and all impurities dissipated. The ugly wound made by the dog was then washed, until the surface began to bleed. The stone

was then placed upon the wound. It gathered the surface up, as in the operation known as "cupping." The patient began to tremble violently, and it was thought that another paroxysm was coming on. Blood and other impurities began to ooze out of the top of the stone. The trembling and nervous twitching ceased, and the patient became calm. The stone remained on the wound for about three-quarters of an hour, and extracted about three ounces of blood. It then dropped off suddenly like a leech. The patient was very much easier last night, and there has been no return of those violent convulsions that characterized the earlier stages of the disease. The attending physicians, while placing very little faith in the efficacy of the mad-stone, now declare that there is strong hope of the man's recovery. The owner of the stone stated that it had been in the possession of the family for almost a century. It had been applied to those suffering from the bite of a mad-dog, and cured them in nearly every instance. The ancestors received the stone from the Indians."

TAPE-WORM REMOVED BY PUMPKIN SEEDS.

"It is a medical fact, that persons can be cured of tape-worm by the use of pumpkin seeds. The outer skin being removed, the seeds are bruised in a mortar, into an oily, pasty mass. It is swallowed by the patient after fasting some hours, and it takes the place of chyle in the stomach, and the tape-worm lets go its hold on the membrane, and becomes gorged with this substance, and in some measure, probably, torpid. Then a large dose of castor-oil is administered, and the worms are ejected before they are enabled to renew their hold.

“A prominent physician of New York city, speaking of the properties of pumpkins, says that in his travels in Syria, he found pumpkin seeds almost universally eaten by the people on account of their supposed medicinal qualities. Not because they are diuretic, but as an antidote against animalculæ which infest the bowels. They are sold in the streets as apples and nuts are here.”—*Home and Health*.

KIDNEYS.

Diseased kidneys are common to those who have indigestion, torpid livers and constipation. The circulation becomes vitiated, the secretions poisoned, and the result is disordered kidneys. The kidneys very seldom become deranged if the laws of health are lived as set forth in this volume.

Kidney disease is blood poison; constipation is the immediate and direct cause. The derangement of the stomach and liver is the producing cause. Everything that tends to derange and poison the circulation may be classed as causes. Stimulants, narcotics, big dinners, sexual excess, extremes in dress, and all drug medicines are producing causes.

Treatment.—Tepid sitz baths three times each day. When there is soreness and inflammation wear the wet compress nights, changing once at least if it gets dry and hot. Drink only *raw* hot lemonade and pure cold water. Eat Graham bread (home-made if it can be obtained), Graham mush and the best ripe fruit, including apples, grapes, oranges, peaches, cherries, strawberries, currants, tomatoes, pears and bananas.

A cup of hot water may be taken at meal hours, but should always be sipped slowly at the close of the meal.

Rest and sleep and a quiet life will do more— with a plain, common-sense diet— than all the medicine ever dreamed of.

Symptoms.—Pain and heat in small of back and groins, with irritation and frequent desire to urinate. Urine high colored or bloody.

Bright's Disease should be treated as above.

PIMPLES ON THE FACE.

Dr. Dio Lewis writes: "The number of persons who have written me about this difficulty must be thousands. In the absence of any definite information about the particular condition of the general health, I have always to say that the only remedy is to be sought in the improvement in the systematic tone. Eating in moderate quantities nourishing and simple food, keeping the bowels regular, exercising and sleeping wisely; in brief, *observing the laws of health*. Elevating and purifying the system is the only cure. The skin must be thoroughly bathed with soap and water every night on going to bed, or every morning, as may be more convenient."

SCROFULOUS ERUPTIONS OF FACE AND HANDS.

Slice one or two onions; sprinkle a little salt on each layer; set them away over night, and in the morning bathe the eruptions with the juice. Eat freely of raw onions two or three times daily. You will soon realize the great virtue of this simple remedy. If all people would eat more freely of onions, sickness would be greatly lessened.

TREATMENT FOR OBESITY.

Early in June last, a well-known physician of New

York, who has for a number of years been connected with the Board of Health, visited Europe for the one object of investigating Dr. Ernst Schweningen's system of treating obesity. He returned in September, a profound believer in Schweningen and his system, having also counseled with many of his patients. Dr. S., he reports, has been eminently successful in reducing the abnormal adipose tissue of Bismarck and other eminently respectable Germans. The first thing that must be determined before commencing treatment is the condition of the patient's heart and kidneys; the healthfulness or debility of these organs regulates the quantity, character and proportions of food.

The application of this treatment varies according to the physical condition. Sometimes the use of starchy food and sugar is allowed, with certain limitations, while with another the hydro-carbons will be rigidly excluded from the "bill of fare," until certain changes in the physical condition make their use admissible.

The doctor, in a conversation with an editor, says: "Dr. Schweningen's system of diet is the most simple of all. An excess of fat is simply a disease—the product of abnormal conditions of vital organs, and in each case the steps necessary to restore those organs to healthfulness must be peculiar to itself. The practitioner must know what conditions produce that fat, and then must at once arrest its accumulations and reform the perverted energies of the organs that have been its cause.

"The absorption of an excess of adipose is not difficult to effect. That can be achieved by any one of a score of systems, if the patient has the desperate self-

denial to follow them. The one thing that is applicable to all cases is the reduction to the lowest practicable limit of the absorption of fluids. The patient must absolutely stop drinking water, except in exceedingly limited quantities, and then only at fixed hours, and under certain conditions. There must be no drinking of water with meals. No; nor tea, which is objectionable on account of the tannan it contains as well as by reason of its fluid character; and very little if any coffee—better none at all. ‘Stop beer?’ Well, I should say so, and watermelons, too. In short, all watery things should be let alone as far as possible.

“With regard to animal fats not making fat in the human body, Dr. Schweninger agrees with Professor Erbstein, and consequently admits of the use of certain fat meats, but he forbids others, not because they make fat themselves, but for the reason that they have otherwise evil effects and militate against the attainment of that perfectly healthy condition which is the basis of his cure. The fat of fresh beef and mutton he recommends, but forbids that of ham, bacon, fresh pork and, generally, that of corned beef.

“Soups are, in a general way, objectionable on account of the water; but, if so reduced as to have very much nutriment in a very little water, small quantities of bouillon, mutton broth and chicken broth are allowable. Fish is allowed at any time, prepared in any way, and as much as the patient wants of it. Pastry is, of course, forbidden, more because of the indigestibility of it than its directly making fat, however.

“I have given the treatment an experimental trial on myself, not because I needed it, but I wanted to

test it on myself before applying it to my patients. On the 15th of last month, at Baden-Baden, when I began the treatment, I weighed $197\frac{1}{2}$ pounds, not too much for a man of my height, which is within half an inch of six feet, but enough for me to lose a little from and be all the better for the loss. On the 14th of this month, here at home, I weighed 181 pounds, a reduction of $16\frac{1}{2}$ pounds in twenty-nine days, and during that time I have suffered no disagreeable restriction of diet, and have felt as well as ever in my life. I have not even shut off sugar and cream with my peaches, or butter or bread, or as much beef and mutton as I wanted, or coffee, though I should probably be a little more strict with a patient, particularly in the matter of coffee."

Persons desirous of reducing their flesh can do much for themselves by observing the hints in the preceding article, by determined self-denial and following other suggestions found in this volume.

HYGIENE OF OLD AGE.

The teeth in old age are, of course, lost, and they should, unless under exceptional circumstances, be replaced by artificial teeth, for the thorough chewing of food is even more necessary in the old than in the young, because in the old the digestive powers are apt to fail. With the best artificial teeth mastication is apt to be imperfectly performed; hence the food of the aged should be soft and readily comminuted, and especially should it be of easy digestion. Very few old people need stimulating diet; very many are injured by an excess of nitrogenous food. The kidneys, like all other organs, are feeble, and if meats

and other rich foods are used in excess, they greatly increase the strain upon these organs. Milk and milk products, or preparations of breadstuffs cooked with milk, should form a very large proportion of the food of the ordinary aged individual, but individual peculiarities differ so much that personal medical counsel should in all cases be taken, so that the diet may be regulated to the needs of the individual case. Very many old people are hurt by the use of food in excessive quantity; but little exercise can be taken; all growth has ceased, and the bodily furnaces which make heat are able to destroy but very little of food fuel.

WHITLOW OR FELON.

“Cures” for whitlow or felon are as common as “cures” for cancer. The following has appeared in several medical exchanges, as the statement of Dr. C. C. Gratiot, and is simple enough for any one to try:

“Take common salt, roasted on a hot stove until all the chlorine gas is thrown off, or it is as dry as you can make it. To a teaspoonful and also a teaspoonful of pulverized castile soap, add a teaspoonful of Venice turpentine; mix them well into a poultice and apply to the felon. If you have ten felons at once, make as many poultices. Renew this poultice twice a day. In four or five days your felon will, if not opened before your poultice is first put on, present a hole down to the bone, where the pent-up matter was before your poultice brought it out. If the felon has been cut open or opened itself, or is about to take off the finger to the first joint, no matter; put on your poultice; it will stop right there, and in time your finger will get well, even if one of the first bones is gone. Of course it

will not restore the lost bone, but it will get well soon. Suffice to say I have tried it on seven cases of felon, and it never once failed me. It is simple in preparation, and the soap and salt are always at hand, which with a few cents' worth of Venice turpentine, will make many poultices. The cases in which I used it got well more rapidly and suffered less pain, and the finger regained its normal condition more quickly than after incision or any mode of treatment I had ever previously adopted."

ELDER EVANS' TREATMENT FOR FELONS.

"For the past ten years we have treated felons with hot water, and with unerring success. No cutting, no blistering, no anything but immersing the finger, hand, or even the whole arm, if necessary, in water as hot as can be borne, until the pain is all gone and the core is loosened and drawn from the bone. When rusty nails have produced wounds, the same course has been pursued. If on the hand or foot, keep it in hot water."

The cold water compress will check and cure felons, if applied and kept stone cold for the space of from three to five days. Twenty-four to forty-eight hours will cure many cases.

CANCER.

Causes and Treatment.—All scrofulously inclined persons are liable to be attacked with cancerous troubles. The majority of humanity have scrofula lurking in their blood. All nations and people who eat the unclean, scrofula-hog are liable to this disease.

Syphillis is a scrofulous expression, and, no doubt, is

a result of a scrofulous tendency and uncleanness. Excess has to do with all such diseases.

Tobacco develops cancer.—Senator Hill, of Georgia, and General Grant died of the tobacco cancer. R. G. Ingersoll, it is said, is afflicted with the same trouble. Our regular doctors never seem to know the cause of any of these terrible diseases, as they often recommend tobacco for indigestion, dyspepsia and other stomach diseases caused by gluttony and all manner of excesses. We suppose our doctors will cry "*quack, quack, quack,*" when they read that the "Educator" points out the causes of cancer and names the causes in plain English. *Drugging* is another developing cause of cancer. Avoid drugging if you have any desire to be cured of your cancer or cancer tendency.

1. "Gastric juice has effected remarkable cures. External applications must be made three times a day for about twenty days. The first application causes much pain, but this may be lessened by the use of almond oil."

2. "Several cases of cancer and other malignant tumors have been speedily cured by the application of acetic acid. In some instances of cure by this prescription the cancers and tumors had been of long standing."

3. A large majority of the cases of cancerous tumors may be cured or entirely arrested and brought within safe limits by the following management: First. Wear a wet compress, covered with half a dozen thicknesses of dry flannel, every night over the tumor. Second. Go out much in the sun. Third. Breathe *full* of the purest air day and night. Fourth. Eat the best of beef and graham bread, and no trash. Fifth.

Go to bed at eight o'clock and sleep as long as possible. Lie down an hour in the middle of every day and try to sleep. Sixth. Cultivate a cheerful, jolly temper. Seventh. Exercise freely every day in the open air. Eighth. Keep your skin open by a regular morning bath in soap and water.

As in all other diseases the *best* remedy is to avoid the causes.

BOILS AND CARBUNCLES.

These afflict both those who live too high or grossly as well as those who are ill fed and poorly housed. They are an evidence of a debilitated condition. Strict attention to diet will modify the trouble.

Treatment.—In severe cases a number of thermal or vapor baths daily, followed by the pouring head bath, hot and cold compresses alternately or either, as feels best to the person. The hot compress should only be worn from a half an hour to an hour at a time, applied three or four times each day, followed by the cool compress, which may be worn all the intervening time, to be changed as often as it gets dry.

The *Carbuncle* is only a malignant boil; by using hot fomentations or compresses in such troubles, the circulation is quickened, which promotes healthy granulation and prevents the formation of pus.

All ulcers and troubles of this type, should be kept clean by frequent washing with warm soft water, and old English Castile soap. Use the water as hot as can be borne.

ABSCESSSES, ULCERS, FEVER SORES

Treat about the same as for boils and carbuncles. Study the laws of health; cease to violate them. Live

a true common-sense life, and all of these scrofulous troubles will be unknown. Banish every vestige of hog from your home; remember lard and ham as hog.

TETTER, RINGWORM, SHINGLES, SALT-RHEUM, NETTLE RASH
OR HIVES.

These are eruptive affections, small watery or mat-tery pimples appearing upon the skin, which dry up and form scabs, and scale off.

Causes.—Bad food, irritating condiments, liquors, neglected, inactive, and in some cases dirty skin.

Treatment.—Cleanse the skin and adopt the hygienic diet (see Chapter VIII). Daily bathing must be adopted in all skin diseases, and all coarse, gross foods abandoned. The grains, vegetables and fruits should constitute almost the entire diet, and some of the most indigestible vegetables should be discarded.

Drink raw hot lemonade and orangeade freely; eat raw onions at least once each day.

CHICKEN-POX. •

A modified form of small-pox, partaking in a measure of its characteristics.

Symptoms.—A slight cold or fever, sometimes both, and red pimples upon the face. It differs very materially from small-pox as it develops. If treated with care and judgment will cause but little trouble.

Treatment.—A warm bath in the first stages, when there is heat and an itching sensation, will cool and quiet the sick one. Drink hot and cold water as much as can be swallowed for twenty-four hours. Bathe in tepid water twice each day for ten days.

ERYSIPELAS, ST. ANTHONY'S FIRE.

This affection is divided into two classes: one produced by the general causes of fever, and the other the result of wounds and injuries which require surgical operations.

Symptoms.—Chills, nausea, vomiting, great confusion of the head, sometimes amounting to delirium; tongue moist and white, pulse full and frequent.

Causes.—Same as scarlet fever; the two diseases are very intimately connected with bad dietetic habits. Both are very prevalent where swine-food, greasy sweet cakes and concentrated, indigestible preparations of food are used. Sudden colds, caused by changes of temperature, where the system is prepared by constipation and inflamed by gross foods, seem to be the conditions to develop these eruptive fevers.

Treatment.—Cool the head by cold, wet cloths, or the pouring head bath, at the same time heat the feet by a hot foot bath. The wet sheet pack in the early stages of erysipelas, is no doubt the very best treatment to reduce the fever, cool the blood, and remove much poison from the blood. The rubbing wet sheet may be given in place of the pack, if preferred. At least three or four packs in twice as many days will be required to remove the cause. In cases where the fever assumes a typhoid form, pulse weak, circulation low, and heat irregular, it is better to sponge the whole surface with tepid water. Tepid injections should be given freely at the commencement of the attack, but should be omitted in the eruptive stage. An entire change of dietetic habits should be adopted — in fact, a revolution in all the habits. See Chapters VII and VIII — Eat abundantly of raw onions in all eruptive diseases.

LOSS OF APPETITE.

A sick person wanting nourishment, having lost appetite, can often be sustained by the following, when nothing else could be taken: Make a strong cup of coffee, adding boiling milk as usual, only sweetening rather more; take one egg, beat yolk and white together thoroughly, boil the coffee, milk and sugar together, and pour it over the beaten egg in the cup you are going to serve it in. This simple recipe is used frequently in hospital practice.

GOITRE.

An increase of the gland of the neck; increased by a pressing of corpuscles from a blood vessel, or, overcrowding the stomach with food, and the blood with corpuscles. Those of scrofulous tendencies are most liable to this affection.

Cause.—Immoderate eating of rich foods, more attention given to what the appetite craves, than what the brain ought to have. Not enough cultivation of the intellect.

Treatment.—Cut down the supplies, eat less and drink more, go out more in the open air. Eat plain food, study the teachings of the “Educator,” and in particular Chapters VII and VIII.

If any meat is eaten, let it be fish, and *only fish*. Abandon big dinners, devote more of your life to thought. Go out and help the poor and sick, become a real missionary, preaching the “Gospel of Health,” living it at home at all hazards. The goitre should be reduced by wearing a simple appliance for this purpose.

PREMATURE WHITENING OF THE HAIR.

A correspondent of *Notes and Queries* states that

Sir Erasmus Wilson, in his work, "Healthy Skins," gives the following instances of the human hair suddenly becoming white: A girl whose hair "became as white as a pocket handkerchief" on the shock of receiving news of her lover's death; a lady who became gray in a few days on finding her sister dead in bed by her side; Sir Thomas More, on the night before his execution: two cases recorded by Borellus; three by Daniel Turner; one by Dr. Cassan; and a few miscellaneous cases, of which the most remarkable is the following: "A gentleman on his marriage, when about forty years old, had a dark head of hair, but on his return from his wedding trip had become so completely snow-white, even to his eye-brows, that his friends almost doubted his identity." He also mentions the case of John Libeny, a would-be assassin of the Emperor of Austria, whose hair turned snow-white in the forty-eight hours preceding his execution. In the same work is given the case of a peasant, recorded by the Italian, Dr. Sarti, whose skin gradually darkened, after a sudden shock of fear, until it became quite black.

"It is no dream,
No castle-building time, that we call life.
To catch the gleam
Of heaven in the strife,
Our toil must tend to reach the better life,
There is much room
For gratitude — much room for tenderness
In all the gloom
Of sorrow, much to bless,
If we will labor more and murmur less."

A correspondent of the *Scientific American* says: "Let any one who has an attack of lock-jaw take a small quantity of turpentine, warm it and pour it on

the wound, no matter where the wound is, and relief will follow in less than a minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel on the throat and chest, and in a very severe case three or four drops on a lump of sugar may be taken inwardly. Every family should have a bottle on hand."

LUNG, BRONCHIAL AND THROAT TROUBLES.

Burn resin in the room, and have the patient inhale the vapor. The vapor of tar and pitch are excellent. Use for food, the whites of eggs and farina, to feed the membraneous tissues. To increase the life-forces, beef-steak may be used to advantage in some cases.

INFLAMMATION OF THE LUNGS AND PLEURISY.

This disease is almost always the result of a cold. The common cold is caused by closing the pores of the skin, which is only one form of congestion.

Symptoms.—Pains in the chest. Difficulty and distress in breathing, cough and fever.

Treatment.—The thermal bath should be taken every day until the disorder is overcome and health restored. The pouring head bath may precede the thermal bath if the attack is severe. If confined in bed, apply the fomenting wet bandage or compress, to the chest, and wear it constantly, day and night, until relieved. If the pain is acute, apply cloths large enough to cover the chest, wrung out of hot water as hot as can be borne, and change as often as they get cool, until the pain is subdued. If the cough is troublesome, wear

the fomenting wet bandage or compress about the neck. Drink a small quantity of water often, holding in the mouth a moment before swallowing.

Pleurisy should be treated same as inflammation of the lungs.

CONGESTION OF THE LUNGS.

Some of the immediate causes are cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labor, or a rapid walk, going too suddenly from a close room into the air, especially after speaking, too hasty walking or running to catch a train, and worse, and more especially than all other causes, too many big dinners. Too much impure blood is the main cause.

To Prevent.—Eat less and plainer food; avoid all condiments and stimulants, including tea and coffee. Bathe more, breathe more, take in more sunshine, exercise more, work more out doors, invite into your life more common sense, and remember that right living is your only salvation. The above treatment will reach forty-nine cases in fifty of heart disease, so named by our popular M.D.'s.

Treatment.—Relax the patient by heat, external and internal. Hot water and lemonade or orangeade internally and hot water externally, is the best treatment. Never forget perfect ventilation. Always give the lungs plenty of fresh air, and never darken a sick room unless in cases of eye and skin diseases. Fast for a few days until the congestion and fever is subdued. Avoid medicine for the lungs, or any congestion, as you would a pestilence; good nursing and the treatment taught in the "Educator" is all that is required.

CURES FOR SORE THROAT.

One of the best of cures is a cold water compress. Before going to bed wet a linen or cotton cloth in cold water, and wring it so it will not drip. Put it closely around the throat and wrap around this a large piece of flannel to hold the moisture. In the morning bathe the throat in cold water and rub briskly with a coarse, crash towel, to prevent catching cold.

“Powdered potash held on the tongue and allowed to dissolve is very good for sore throat when there are ‘white spots’ in mouth and at the root of the tongue.”

“Take the whites of two eggs and beat them in with two spoonfuls of white sugar; grate in a little nutmeg, and then add a pint of lukewarm water. Stir well and drink often. Repeat the prescription if necessary. A practical physician thinks it will cure the most obstinate case of hoarseness in a short time.”

“For clergymen’s sore throat use fluid extract callinsonia and simple syrup, equal parts. Take a teaspoonful three or four times a day.”

COUGHS.

“The paroxysm of coughing may often be prevented or cured by using a little dry salt as a gargle. Let those who doubt try it. It will relieve the tickling in the throat.”

TO RELIEVE SEVERE COUGHS.

“Equal parts of horehound, elecampane root, comfrey root, spikenard and wild cherry bark. Boil in one gallon soft water, down to one quart; strain, and add one pound of honey. Take a tablespoonful three times a day, or when the cough is troublesome.” The wet

compress is as good for coughs as for sore throat. Try it.

“Roast a lemon very carefully without burning it; when it is thoroughly hot, cut and squeeze it into a cup upon three ounces of sugar, finely powdered. Take a spoonful whenever your cough troubles you. It is good and agreeable to the taste. Rarely has it failed of giving relief.”

TO CURE HEADACHES.

Much sick headache is caused by overloading the stomach—by indigestion. It will be relieved by drinking freely of hot water, or hot, unsweetened lemonade or orangeade (lemon is best).

If feet are cold warm them or bathe in water, very hot, in a deep vessel, so that the water will reach nearly to your knees; keep hot for half an hour. If pain is very severe apply a hot compress to head. Pack the head.

Treat common headache same as above. To prevent it, let plainness, simplicity and temperance preside at your table. Medicine is not necessary. The above treatment, using from two to four goblets of hot water or raw lemonade will cure any case in two hours time.

RHEUMATISM.

ACUTE OR CHRONIC, SCIATICA, LUMBAGO, ETC.

This is an inflammatory disease. Symptoms so well known as not to require a description from us.

Causes.—Improper habits of eating, drinking, sleeping, exercise, breathing, dressing, bathing, etc. Study the “Educator,” especially the chapters on diet,

exercise and bathing; live up to those teachings and you will not have rheumatism in any form.

Treatment.—The Russian and massage treatments are sure cure in connection with right living. Tobacco, liquors and all medicines must be avoided. The *Russian* method of concussion if followed up persistently will cure old chronic cases, also the *massage*, which is similar. Slapping and rubbing until reaction or the circulation is increased will remove the trouble. (Read Chapter VII.) Treat inflammatory cases with hot compresses, fasting, rest and the best nursing that can be obtained.

The primary cause of all rheumatic conditions is a thickening or coagulation of the blood. Hot water, hot lemonade or orangeade without sweetening drank three or four times a day will aid in a permanent cure of all diseases of this class.

To cure *erysipelas*, *paralysis* and every blood and skin disease use the above treatment, leaving off the concussion. Give attention to bathing; eat raw onions freely, also raw acid fruits; scrupulously avoid stimulating foods and condiments; apply cool and hot compresses to the inflamed parts; abandon drugs, tobacco, liquors, salt, pepper, tea and coffee; this will cool and purify your blood, strengthen and invigorate your entire life-forces, enabling them to throw off the poisons that have accumulated, the underlying cause of all such diseases.

INFLAMMATORY RHEUMATISM — A STRANGE CURE.

“A gentleman writes to a Pittsburgh paper that he was completely cured by handling doves. He procured a number and would stroke and play with them

daily, and the result was a cure for him but death to the doves. This remedy is so simple the experiment is worth trying. We know that doves possess a large amount of magnetism, as well as the peacock."

CURE FOR SOFT CORNS.

"Wash and dry the foot thoroughly and put on a sprinkling of dry sulphur night and morning for several weeks."

This is said to be reliable.

NEURALGIA.

Neuralgia, like rheumatism, is well known.

Causes.—Use of tea, coffee, liquor, tobacco, drugs, rich foods, fiery condiments, pungent spices, etc., etc.

Treatment.—Two thermal or vapor baths daily if pain is severe, washing off in tepid water. If face and head are affected bathe them with tepid water. In severe cases the hot compress applied same as cold compress will be very beneficial.

Discontinue tea, coffee and all highly seasoned rich foods, live plain, bathe more, follow the instructions of the "Educator" in Chapters VII and VIII, and you will have no further cause to complain.

A SUGGESTION TO MEN.

The best way to increase your strength, cool your passional nature, quiet your nervous system, gain perfect control over all the passional part of your life, which, if controlled, gives tone, strength and character but without control drags down the very best men. Take the cold sponge or towel bath every morning, as regular as you wash your hands and face; be particular to bathe the hips, groins and private parts. This course,

adopted and practiced, will do much to give men power over themselves, secure health and vigor to the entire system, ward off piles, kidney, bladder and other diseases.

BRIEF SUMMARY.

The causes of disease, and the number that the all-wise parent has afflicted his children with, is supposed by the majority of humanity to be almost infinite. One of the strangest things about this gross insult to our kind and loving parent is that neither doctor nor theologian teaches to the contrary. It is true that some of the so-called heterodox preachers have denied that God afflicts his children with any disease, but these are the exceptions; the majority pronounce disease an affliction of Providence and at the same time are just as anxious to have the doctors defeat these providential afflictions as their heterodox neighbors. We are glad to have this opportunity to deny and protest against such destructive teaching. Our diseases are the result of violated laws — good, just and reasonable. They are local and personal, and often self-imposed.

The *causes* are ignorance, stimulated and perpetuated by just such teaching as referred to. The causes of disease are few and simple, and easily understood if we will brush away the mystery (selfish mystery) imposed by doctors and theologians — we do not include Christians. There are only a few diseases, they may be easily counted upon the fingers of our two hands. Their varied expressions have been magnified by selfish M. D.'s until a large book could be filled with the names of the diseases that the just and loving Creator

has showered down upon his own children, and, as said before, doctors and theologians conspire in promulgating these shameful falsehoods to their followers and patrons. We can best emphasize our thoughts upon the subject under consideration by quoting a sentence from one of the most eminent physicians and teachers of the city of New York:

“It is a painful reflection, on the popular medical system of the day, that its professors, who claim to be the conservators of public health, content themselves with dosing and drugging, blistering and poisoning, and talking technicalities to this class of invalids, instead of teaching them how to live healthfully. Soundness and purity in the reproductive organism are indispensable to a perfect and vigorous organization, in the offspring of sexual intercourse; and if mothers and daughters could be imbued with the right moral principles and physiological truths, there would soon be an end to these artificially produced but not less lamentable disorders.” * * *

Who is warranted in saying more, in truth, than that transgression is the cause, and sickness the result? Who will presume to deny that right living would banish sickness and pain from the face of the earth? Who will contend for a moment that the people need doctoring more than teaching? Who are our paid teachers, and what is their record? From university and college to common and private schools, what regard is paid to the laws of life and health?

Is it not a lamentable fact that the brightest of both male and female children are ruined for life by the grinding and cramming rules of those educational institutions. “If the blind lead the blind” will they

not fall? Has it not been proven and demonstrated many thousand times, that our sickness is more mental than physical? Can poisonous drugs reach a mental cause?

Is it not time that causes be considered, instead of patching up and experimenting with effects? If tobacco, opium and alcoholic liquors are deadly and destructive poisons, why not consider them as such in our daily experiences?

If we desire to have a better world, we must demand that they be better born who make up the world. A revolution is needed at home, and it should be most thorough. There must be causes for the increase of *crime, insanity, suicide and the mortality of children and middle aged men.*

Long life, health, harmony and success does not follow the gratification of our pride, selfishness, lusts, sensuous appetites or passions.

No valuable thought, method or remedy has been ignored in this work, because it is old, new, popular or unpopular. The only question considered is, is it true, and the best. Our object first and last has been, and is, to help the masses to help themselves. Pathies and pathy prejudices, popular customs and methods have been scrupulously ignored. We are sure that poisonous drugs cannot heal the sick; we are sure the drug system is a failure, no matter by what pathy practiced; therefore we cannot do less than oppose the drug system and present better and safer methods of cure.

The new methods and remedies taught in the "Educator," are infinitely better than the old, because they teach the people to rely upon themselves, to unfold and develop their own powers; to think and act for them-

selves. It is this kind of education that will make a paradise of the world.

The incorporation into the "Educator" of twelve metaphysical class lectures, by the most eminent teacher upon this subject in America, if not in the world, is a new feature in a work of this kind, but the work would be quite incomplete in the year 1887 without these able lessons.

In regard to the different names adopted by those who heal by the mental methods, the name is a mere matter of preception by the healer, or perhaps the circumstance of being taught by anyone of the different methods. It does not signify which name you adopt, or which school is your choice. We can assure our readers that it will be a very wise person, who can in truth, discover any other than the one unseen spiritual cause, whether called faith, prayer, mind, mental or metaphysical healing.

The most important point is the fact that much healing is done, and that long standing chronic cases, that have baffled the wisdom and science of all other methods, *are healed* by this mental method *without contact*.

We are confident these able lectures, which have been added to the "Educator," at great expense, will prove valuable to the earnest seeker.

HEALTH REFORM.

“Lo, * she cometh ! Grand her mission ;
Fair her face, and fair her form ;
And she beareth on her bosom
Her own name. ’Tis Health Reform.

We have seen your real condition ;
We have known your lot forlorn ;
And it is our fond ambition
All to change — through Health Reform.

Gird thyself for battle brother !
Sister, don our armor bright !
We will guide you in the conflict,
And put all foes to flight.

To the millions coming after
Many a battlefield shall tell,
How you conquered many a tyrant,
And rang out their funeral knell.

You have here your weapons ready,
True and keen each shining blade,
And, although your foes are many,
You will never be dismayed.

When reward is given to valor,
Of the noblest, grandest mien,
Your own names upon the tablet
Shall with heavenly brightness gleam.

* NOTE.—In visiting a loving friend and medium prior to my departure for *California*, in April, 1886, this friend became entranced, and said, I must write a book, or *would* write a book ; that my husband would assist me, and that *she* (the medium) would give us a poem to incorporate before the book was completed. (The poem was only received in time for the last page.) At the time the message was received I had not thought of writing a book, the subject having only been jokingly mentioned. In less than one year the “Educator” was written and in the hands of our printers. Mrs. R. C. C.

GLOSSARY.

- ABDOMEN**—The belly.
ABNORMAL—Unhealthy, unnatural.
ABORTION—Premature birth, miscarriage.
ABSCESS—A cavity containing pus.
ADIPOSE—Fatty.
ANÆMIA—An impoverished state of blood,—bloodless.
ANODYNE—A drug that produces sleep.
ANTIDOTE—A medicine that counteracts the effect of another.
ANUS—Circular opening, or outlet of the bowels.
APERIENT—Medicine which gently opens the bowels.
AXILLA—Armpit.
BACTERIA—Microscopical insects.
BENZOIN—Balsamic resin.
BICEPS—A two-headed muscle.
BICUSPIDS—The first grinding teeth.
BRONCHITIS—Inflammation of the bronchial tubes.
BUBO—An inflamed gland in the groin.
CALCULI—Gravel stones.
CAPILLARIES—Hair-like vessels for conveying blood from arteries to veins.
CAROTID—The large artery of the neck.
CARPUS—The wrist.
CATAMENIAL—Relating to the menses.
CATARRH—A flow of mucus.
CAUL—The membranes which, not being ruptured, cover the child's head and face at birth.
CEREBELLUM—Posterior and lower parts of brain ; little brain.
CEREBRUM—The larger, or superior brain.
CERVIX UTERI—Neck of the womb.
CHORION—An external membrane enveloping the fœtus.
COLON—The largest part of the intestines.
CONGESTION—A distension of blood-vessels.
CRANIUM—The skull.
DEFECATION—The act of having an action of the bowels.
DEMENTIA—Idiocy.
DENTITION—Teething.
DIAGNOSIS—The recognizing of diseases.
DIAPHRAGM—Breathing muscle between chest and abdomen.
DUODENUM—The small stomach.
DYSPEPSIA—Indigestion.
ECZEMA—An eruption of the skin, in the form of small blisters.
ENCIENTE—Pregnant.

ENEMA—An injection into the back passage, used to move the bowels.

EUSTACHIAN TUBE—A canal leading from the throat, to the middle ear.

FALLOPIAN TUBES—Tubes from ovaries to uterus.

FECES—Discharge from the bowels ; excrement.

FŒTUS—Child in the womb, so called after the fifth month.

FLATULENCE—Gases in the stomach or bowels.

FLEX—Bend.

FOMENTATION—Warm or hot application to the body.

FUNDUS—Body.

GANGLIA—Knots of nerve tissue.

GASTRIC JUICE—Fluid of the stomach.

GYNECOLOGY—The science which treats of female organs.

HEMORRHOIDS—Piles,—Tumors in and about the anus.

HERNIA—A rupture.

HIVES—A disease of the skin.

HYGIENE—The art of preserving health.

IMPOTENCE—Incapable of procreating.

INCONTINENCE—Inability to retain the evacuations.

INFLUENZA—Catarrh.

INSOMNIA—Sleeplessness.

LARYNX—The upper part of the wind pipe.

LAXATIVE—Remedy increasing action of the bowels.

LEUCORRŒHA—A symptom better known as whites.

LIQUOR AMNII—Secretion in which the fœtus floats.

LYMPH—The returning blood of the arteries.

MAMMARY—Pertaining to the breast.

MASSAGE—Manipulation of surface and muscles for remedial purposes.

MECONIUM—First feces of infant.

MENOPAUSE—Change of life.

MENSTRUATION—A monthly discharge from the womb.

METAPHYSICIAN—One who heals through the power of spirit, acting through mind.

MULTIPARA—Having had several children.

OBSTETRICS—Midwifery.

OPIATE—A medicine containing opium, or its preparations.

OVA—Plural of egg.

OVARY—Almond shaped body in which the ova are developed.

OVUM—An egg.

PARASITE—An animal that lives on another living body.

PARTURITION—Child-birth.

PATHOLOGICAL—Morbid, diseased.

PERISTALTIC—The peculiar worm-like movement of the intestines.

PESSARY—An instrument used to support the womb when displaced.

PILES—Sagging of the rectum, and muscles around it.

PLACENTA—The after-birth.

PLETHORA—Full-blooded.

POLYPUS—A tumor in the mucous cavities of the body.

PREGNANT—Being with child.

PROLAPUS ANI—Protrusion of rectum.

- PROLAPSUS UTERI—Falling of the womb.
PUBERTY—Change from girlhood to womanhood.
PUBES—External part of the organs of generation, covered with hair.
RECTUM—Lower portion of intestines.
RIGOR—Chilliness, convulsive, shuddering.
SANATIVE—Health producing.
SCROTUM—Sac containing the testicles.
SEDATIVE—Quieting, soothing.
SEMEN—Secretion of the testes.
SERUM—The water of the blood.
STIMULANT—A substance that excites the body.
TESTES—Glands which secrete the semen.
THERAPEUTIC—The treatment of disease, curative.
TONIC—A mild stimulant.
UMBILICUS—The navel.
URETHRA—The canal leading from the bladder.
UTERUS—The womb.
VACCINATION—Inserting a poison into the blood to prevent smallpox.
VAGINA—Passage leading to the womb.
VARICOSE VEINS—Veins dilated with dark colored blood.
VULVA—Outer lips of the female sexual organs.
WHITES—Common name for leucorrhœa.

INDEX.

		PAGE.
A.		
	PAGE.	
Abate the Nuisances.....	134	
Abcesses, Ulcers and Fever-		
sores.....	413	
Abdominal Breathing.....	186	
A Box and Shovel.....	134	
Absolutely Destructive.....	44	
Abundance of Sleep.....	277	
A Child Born at Sixty-four.	381	
A Chilling Draft.....	165	
Active Exercise.....	91	
Active Measures for Treat-		
ment.....	379	
A Cold.....	366	
A Cold, a Heat.....	181	
A Cold — Causes.....	180	
A Condition of Constipation	55	
A Curious Fact.....	59	
Adapted to Kill.....	105	
A Day of Rest.....	19	
A Diploma.....	147	
Adulterated Points.....	144	
A Dummy and New Dress..	16	
Adversity — Poem.....	222	
Æsculapius God of Medicine	68	
A Favorite New England		
Dish.....	113	
Afraid of Night-air.....	31	
Aged Should be Good.....	88	
A Good Breath.....	72	
A Good Habit.....	332	
A Greater Tyrant.....	176	
Ague and Fever.....	135	
A Hindu Fable.....	216	
Alcohol Bath.....	134	
A Letter.....	230	
A Light House.....	28	
Allegory of Southey.....	66	
All the Niduses.....	145	
Almost Criminal.....	101	
Alum Used.....	56	
Always Worrying.....	108	
A Marked Feature.....	14	
Ammonia for Renovation...	195	
Ammonia Treatment.....	196	
An Angel of Peace.....	218	
An Entire Warm Bath.....	296	
A New Discovery.....	177	
A New Gospel.....	177	
Animal Clothing.....	177	
Animal Food Inflammatory.	99	
Animal Food Injurious....	247	
Animal Lust.....	127	
Animals For Famine.....	100	
Animals Practice Healing...	373	
Annihilate Disease.....	40	
Annual Appearance.....	134	
An Unpleasant Person.....	285	
Any Women and all Women	176	
A Pad.....	261	
A Part of God's Plan.....	232	
A Pleasant Beverage.....	106	
Apoplexy.....	102	
Apple Cream.....	111	
Apple-Sago Pudding.....	123	
Apple Snow.....	113	
Apple-Tapioca Pudding....	123	
Apply Cold Water.....	180	
A Prolific Source.....	151	
A Pure Article of Impurity.	142	
A Quiet Moment with God.	211	
A Remarkable Case.....	235	
A Reservoir.....	151	
A Round Ball.....	254	
Artificial Props.....	168	
A Scapegoat.....	143	
A Scotch Student.....	354	
Ashes and Earth.....	134	
Asiatic Cholera Just Ripe..	146	
Asthma.....	187	
A Strange Cure.....	422	

	PAGE.
A Sunny Room.....	154
A Tax for Sunshine.....	154
A Trio.....	349
At Sixty Worn Out.....	156
Aunt B.'s Rice Pudding....	122
A Warm Nook in the Woods	209
A Woman's Whim.....	141
A Wood Cut.....	146
A Word to Husbands.....	228
A Word of Caution.....	245
A Word to Mothers.....	377
A Valuable Recipe.....	61
Avoid Cooling I'ridly.....	91
Avoid Cradles.....	278
Avoid Drugs.....	136
Avoid Noise.....	134

B.

Babe Breathes.....	37
Baby Clothes.....	131
Backwoodsmen.....	179
Bad Habits of Dress.....	287
Bad Habits of Husbands....	41
Baked Indian Pudding.....	123
Baked Milk.....	120
Baldness.....	398
Bandaged Babies Rupture..	261
Bathing in Ancient Times..	67
Bathe Daily.....	32
Bathing Feet.....	182
Bathing For the Aged.....	88
Bathing Indoors.....	70
Beaten Egg.....	118
Beautiful Development....	276
Be Calm.....	135
Beef Hash.....	107
Beefsteak.....	107
Beef Tea.....	118
Beginning of Catarrh.....	55
Being a Drunkard.....	227
Below the Eighth Rib.....	186
Benefit of Laughing.....	348
Best Bath for Children....	315
Best Artificial Food.....	268
Best Known Agent.....	84
Best Liver Remedy.....	53
Best Wives and Mothers....	41
Be Thankful for an Appetite	212
Better to Prevent.....	35

	PAGE.
Big Dinners.....	52
Bile Alkaline.....	46
Biliousness.....	389
Birds and Fishes.....	184
Bishop Ames.....	334
Bleeding Piles.....	63
Blessings of Sunshine.....	154
Blind and Deaf.....	161
Blind Piles.....	63
Blood Poison.....	54
Blood Poison.....	50
Blood Purifier.....	69
Blunt our Intellects.....	102
Bodies Their Own.....	126
Boiled Eggs.....	117
Boiled Milk Constipating...	107
Boiled Rice Pudding.....	122
Boils and Carbuncles.....	413
Boils, Carbuncles, etc.....	206
Boned and Steeled Garments	168
Born in the Buggy.....	235
Boston's Literature.....	140
Brain Disturbance.....	132
Brain Food.....	108
Brain Heat.....	77
Bread and Milk.....	271
Bread and Wine.....	104
Bread, Pork and Potatoes..	135
Bread Pudding.....	121
Breath of Heaven.....	179
Brickdust Sediment.....	150
Brief Summary.....	424
Bring Up Without Breaking	
Up.....	168
Bronchitis.....	187
Broncorrhœa.....	186
Bruised and Mangled Heart.	218
Burn raw Coffee.....	137
Burns Out the Brain.....	335
Burnt Charcoal.....	21
Burnt Toast or Charcoal....	242
Bursting of a Grindstone...	354
Bustling World.....	16
Buttermilk.....	119

C.

California Climate.....	18
Call a Good Mental Healer..	380
Calls of Nature.....	54

PAGE.	PAGE.
Calls of Nature Neglected.. 287	Chronic Headache..... 80
Calomel and Quinine..... 52	Cigarette Smoking in New York..... 338
Camel-hair Rugs..... 178	Circulation of Blood..... 47
Cancers, Causes and Treatment..... 411	City Better Than Country.. 133
Cannot do Without Them.. 168	Cleanliness..... 70
Carelessness of Parents..... 125	Cleanliness Next to Godliness..... 32
Care of Servants..... 279	Clergymen's Sore Throat... 420
Care of Young Canaries... 194	Clergy Should Teach Health 13
Caruncular Piles..... 63	Cloves in Ink..... 204
Cases of Poisoning..... 400	Coffee Relaxes..... 106
Catarrh Treatment..... 182	Coffee Stains..... 195
Catching Colds..... 179	Cold and Hot Lemonade... 134
Cathartic Drugs..... 59	Cold and Inflammation.... 180
Cause and Cure..... 364	Cold Black Tea..... 196
Cause Mental..... 20	Cold Enema for Fever... 86
Cause of Impure Blood.... 99	Cold Enemas..... 64
Cause of Piles..... 63	Colds and Catarrh..... 182
Cause of Sick Headache... 56	Colds and Catarrh in Head.. 82
Causes of Constipation.... 55	Cold Suds..... 196
Causes of Sudden Death... 401	Colic, a Trying Ailment.... 295
Caustic Creates It..... 290	Colon—Rendezvous..... 47
Cement for Stone-work.... 191	Col. R. G. Ingersoll..... 345
Cement Withstanding Heat and Moisture..... 198	Color-blindness..... 360
Cereals..... 110	Color to Plants and Animals 155
Certain Organic Germs.... 145	Coma or Stupor..... 82
Chalky Deposits..... 150	Comfort or Inclination.... 127
Change Occurs at the Termination..... 381	Coming Man and Woman.. 126
Change of Home..... 16	Common Sense..... 171
Change of Thought..... 16	Common-sense Shoes..... 174
Chapped Hands..... 201	Common Sense to the Mother 318
Chapter Twenty-one..... 42	Complexion Sallow..... 106
Charity Hospital..... 140	Compression of Lungs.... 184
Chatting with Beaux..... 184	Confide in Your Children.. 148
Chemical Attraction..... 47	Confirmed Invalid..... 26
Chewers of Tobacco..... 333	Congestion..... 135
Chickenpox..... 414	Congestion of Lungs..... 419
Chickenpox..... 136	Congestion of Ovaries..... 291
Chickens and Turkeys.... 107	Congestion of the Uterus... 289
Children Cross and Irritable 272	Congestion of Womb and Ovaries..... 287
Children Early Taught.... 148	Congestion of Vital Organs. 57
Children Have Rights..... 22	Conquered at Last..... 212
Children Have Rights..... 227	Conscientious Parents.... 131
Children's Feet..... 284	Constipating Foods..... 61
Children Under Fifteen.... 369	Constipation..... 54
Chlorides of the Sea..... 69	Constipation not Allowed a Day..... 242
Chocolate, Cocoa, Broma... 106	Constructive and Destructive 29
Choose the Eclectic..... 34	

	PAGE.
Consumption.....	183
Control Circumstances.....	58
Convulsions.....	298
Corned Beef.....	107
Corner Drug Store.....	32
Corn Good.....	105
Cornstarch Pudding.....	124
Corrupt Air.....	157
Corruption and Disease.....	71
Corruption not Pure.....	142
Costiveness.....	54
Cottage Pudding.....	121
Cough Remedy.....	202
Country Physicians.....	142
Cowpox.....	141
Cracked Wheat.....	122
Cracked Wheat Pudding...	120
Crackers and Milk.....	60
Cramming Process.....	22
Cranial Nerves.....	88
Created by Doctors.....	43
Cremate the Dead.....	393
Croup and Diphtheria.....	86
Croup, Causes and Treatment.....	309
Croup, Valuable Remedy...	310
Crucial Test.....	17
Crucified, Dead and Buried.	344
Cured Thousands.....	138
Cure for Biliousness.....	391
Cure for Catarrh.....	182
Cure for Cholera.....	202
Cure for Headache.....	356
Cure for Lock-jaw.....	417
Cure for Night Sweats.....	199
Cure for Rheumatism.....	354
Cure for Smallpox.....	138
Cure for Smoker's Cough...	365
Cure for Soft Corns.....	423
Cure for Sore Throat.....	420
Cure for Whooping Cough.	315
Cure for Wounds.....	200
Custard Pudding.....	121

D.

Daily Bathing.....	67
Daily Evacuations.....	54
Daily Exercise.....	58
Dare to Have Waists.....	171

	PAGE.
Dark Clothes Absorb the Light.....	158
Day for the Constructive...	153
Dead Cremated.....	16
Dead Languages.....	25
Deal with Causes.....	14
Death Destroying Corset...	166
Debility and Languor.....	183
Deeds not Years.....	356
Deer and Rabbit.....	107
Delicate Subject.....	126
Delicious Candy.....	124
Delicious Cornbread.....	116
Demand for More Light...	221
Development of Germs.....	128
Diagnosis Easy.....	188
Diamond Cement.....	198
Diaphragm Deep Breathing	186
Diarrhœa, and Dysentery...	299
Die by Law.....	44
Diet Abstemious.....	108
Diet Dry.....	109
Diet Fever.....	110
Diet Important.....	64
Diet Mixed.....	108
Diet Strict.....	108
Diet Vegetable.....	108
Diet Watery.....	110
Difficulty in Reform.....	61
Dio Lewis on Biliousness...	392
Diphtheria, and Causes...	300
Diphtheria, Not Contagious.	306
Diphtheria, What Is It?...	302
"Dipping".....	333
Discoveries at North Pole...	21
Discoveries of the Past...	17
Diseases of Bowels, Kidneys and Bladder.....	148
Diseases of Children.....	295
Disease and Death.....	131
Disease is Error.....	385
Disease Germs.....	29
Disease Germs.....	30
Diseased Nervous System...	231
Disease to Prevent.....	14
Disease on Shady Side.....	161
Disease Traced to Constipation ...	55
Disordered Liver.....	369
Disorders of Pregnancy.....	238

	PAGE.		PAGE.
Dispensation of Providence	354	Drop in the Bucket	39
Dissipation Destroys	50	Drowned Treated	202
Dissipation of Men and Women	175	Drugged and Local Treatments	287
Distort Their Forms	170	Drugged Innocents	18
Divine Light	29	Drugs for Relief	165
Dr. Abernethy, of London	319	Drugs not Healers	324
Dr. Babbitt on Sunlight	31	Drug Remedies	368
Dr. Adam Clarke	100	Dry or Inflammatory	188
Dr. Pye Chavasse	280	Dry Skin	201
Dr. Cowan Says	239	Dublin Medical Journal	319
Dr. Evans	244	Dyspepsia and Indigestion	329
Dr. Foote Writes	188		
Dr. Garland	138		
Dr. Good, Remarks	288		
Dr. Mason Good	319		
Dr. L. C. Grosvenor	260		
Dr. Holbrook Says	233		
Dr. Gustav Jaeger	177		
Dr. Edward Jenner	141		
Dr. James Johnson	320		
Dr. Kellogg, Battle Creek	381		
Dr. Prudden	142		
Dr. Reid, Writes	306		
Dr. A. D. Rockwell	175		
Dr. Rush, of Philadelphia	320		
Doctors Cheated	163		
Doctors Increase	13		
Doctors' Laws	17		
Doctors' Laws	42		
Dr. Shew says	243		
Dr. Alice Stockham	186		
Dr. Trall	190		
Dr. R. T. Trall	231		
Dr. Trall on Piles	63		
Dr. Warren	82		
Don't Neglect Ventilation	276		
Do Not Repress	284		
Do not Take Poisons	251		
Doors and Windows too Close	179		
Dose of Yellow Fever	146		
Dress Drawers	173		
Dress Light and Loose	91		
Drink for the Sick	116		
Drinking Liquors Hereditary	45		
Drink Slowly	45		
Drink Slowly	368		
Dripping Wet Sheet	81		
Drop All to Pieces	168		
		E.	
		Earth's Queens	227
		Eat Raw Onions	406
		Economy in Increase	130
		Educational Institutions	22
		Educational Rubbish	25
		Egg, a Complete Food	107
		Egg Lemonade	118
		Eggs Poached in Milk	117
		Elder Evans on Felons	411
		Elementary Education	23
		Elizabeth Cady Stanton	232
		Emancipated Women	171
		Eminent French Physician	35
		Eminent French Physician	185
		Empty Prisons and Asylums	40
		Enact Laws	42
		Enema of Water	58
		English Army	141
		English Education	24
		Engorged or Congested	132
		Enough	215
		Enraged Cat	201
		Entire Continence	130
		Entirely Nude	160
		Entire Wheat Flour	59
		Epidemic Smallpox	138
		Equilibrium of Forces	19
		Erect Position	250
		Erroneous Interpretation	231
		Erysipelas	143
		Erysipelas—St. Anthony's Fire	415
		Especially Attention to the Married	375

	PAGE.
Eternal Vigilance.....	28
Evening Comfort.....	333
Every Christian Woman...	176
Every Seventh Year.....	20
Evil and Only Evil, and that Continually.....	168
Exceedingly Small.....	170
Excesses.....	44
Excessive Dancing and Skat- ing.....	184
Exclusive Legal Rights....	221
Excretory Organs.....	148
Exercise Essential.....	282
Exercise For Round Shoul- ders.....	92
Expanding the Chest....	92
Experiment on Criminals ..	100
Experiments of "Regulars"	83
Ex-President Arthur ..	53
Extermination of Medicos..	146
Electric Light.....	29
Extreme Indigence.....	129
Extreme Selfishness	44
Extreme Selfishness.....	20

F.

Faith and Prayer Cure.....	34
Faith Hath Made Thee Whole.....	14
Faith and Works	215
Fallacious Opinion.....	61
Falling of the Anus.....	64
Falling of the Womb.....	290
False Modesty.....	377
False Modesty of the Young	54
Famous Health Resorts	28
Far Happier Without.....	209
Farina Gruel.....	120
Fashionable Flour.....	101
Fashionable Health Resorts	363
Fasting not Feasting.....	390
Fasting Good.....	243
Fashion Sense	171
Fasting for Piles.....	64
Fasting Will Cure.....	189
Fear a Weakness.....	385
Feather Beds.....	355
Feather Pillows.....	278

	PAGE.
Female Weaknesses.....	80
Female Weaknesses Things of the Past.....	380
Fever a Friend.....	132
Fickle Goddess.....	171
Fidgets and Anxiety.....	398
Field for the Missionary....	13
Finest Production of English Language.....	207
Fire a Purifier.....	98
Fireplace.....	97
Fish.....	107
Fishes and Serpents.....	47
Fit of Anger.....	277
Flagrant Neglect.....	28
Flaxseed Lemonade.....	118
Floating Ribs Inward.....	170
Florence Nightingale.....	156
Follow Nature.....	101
Food and Drink.....	99
Food for Canaries.....	193
Food for the Lean.....	370
Food of the World.....	101
Foolish Practices	258
Foot Plunge.....	182
For Children.....	163
For Drunkenness.....	347
Foretell Reproduction.....	167
"For Girls".....	131
Form Divine.....	40
Foul Air.....	38
Foul Air From Churches..	97
Foul Gas in Wells.....	205
Fountain Syringe.....	61
Four Pins.....	260
Four-tenths Live on Vegeta- bles.....	103
Franklin's Rule.....	121
French Author on Grapes..	56
French Institute.....	47
Frequent Bathing.....	245
Fresh and Salt Water Bath- ing.....	68
Fresh Air in Sick Rooms...	97
Friction of the Hand.....	71
Frost Destroys.....	133
Frozen Milk.....	199
Fruit and Grain Diet.....	136
Fruit of the Womb.....	250
Furniture Polish.....	192

G.

	PAGE.
Gall Bladder.....	46
Gastric Fluid.....	46
Gastric Juices.....	46
Gates of Iniquity.....	45
Gems of Thought.....	221
General Debility.....	94
General Grant.....	337
Gertrude Baby Suit.....	263
Girdle Every Night.....	189
Girl as Good as a Boy.....	233
Girls as Good as Boys.....	282
Give Infants Water.....	260
Glue Starch.....	194
Gluten Life-giving.....	101
God Helps Those Who Help Themselves.....	291
God made the Law.....	129
Goitre.....	416
Golden Treasures.....	178
Good Appetite.....	61
Good Common Sense.....	33
Good for those not Sick....	31
Good Housewives.....	38
Good in Scarlet Fever.....	140
Good-night Kiss.....	278
Govern Your Temper.....	211
Grace at Table.....	100
Graham Bread.....	122
Graham Flour.....	101
Graham, Fruit and Melons..	296
Graham Fruit Roll.....	113
Graham Gems.....	112
Graham Mush.....	112
Grains, Nuts and Fruits...	100
Granula.....	111
Grapes Sweet.....	154
Grease and Dirt.....	159
Grease from Silk.....	205
Great Discovery.....	141
Great Misfortune.....	155
Grecian Statuary.....	159
Grievous wrongs.....	126
Grind Fine.....	22
Gruel for Infants.....	125
Gymnastics.....	90

H.

Habitual Cold Feet.....	80
-------------------------	----

PAGE.

Half Cut in Two.....	170
Half Die.....	136
Half Killed by Smoke.....	335
Hall's Journal of Health....	273
Hall's Journal of Health....	395
Hall's, Schoolrooms and Churches.....	180
Happiness and Harmony....	373
Happy Homes.....	29
Harmony in Homes.....	40
Harmony of Home.....	29
Have Sunshine Within.....	218
Have a Thermometer.....	266
Hay Fever.....	402
Headache and General weakness.....	289
Head Cool and Feet Warm..	297
Healing of Nations.....	20
Healing Power of Love.....	372
Health a Condition.....	28
Health and Character.....	99
Health-destroying Customs..	51
Health For Women.....	93
Healthful Things.....	25
Health and Happiness.....	212
Health, Happiness and Re- ligion.....	13
Health Hash.....	316
Health Reform.....	428
Health Reform Goods.....	168
Healthy Stomachs.....	42
Health the Normal Condi- tion.....	15
Health and Religion Di- vorced.....	13
Health the Rule.....	40
Health and Spirit.....	157
Health Truths.....	51
Health is Wealth.....	41
Health is Wealth.....	178
Healthy Homes.....	29
Healthy Parents.....	227
Heart Acted Upon.....	49
Heart and Lungs Sympathize	51
Heart Burn—Relief for....	44
Heart Disease Rare.....	49
Heaven all About Us.....	265
Heaven of Each Day.....	153
He Is a Slave.....	343
"Help to Please Mother"...	286

	PAGE.
Hereditary a Mistake.....	372
Heretical Theory.....	47
Her Five Girls.....	229
Hernia.....	261
Higher Mathematics.....	25
Higher Physiology.....	209
High-heeled Shoes.....	184
Highest Prize.....	175
Hints to Mothers.....	370
Hip or Sitz Bath.....	79
Home-made Candy.....	124
Homes of the Wealthy.....	40
Hominy.....	122
Hopeful Sign.....	172
Horrible Mess.....	143
Hot Baths Debilitating.....	70
Hot Flashes.....	383
Hot-House Systems.....	22
Hot Lemon- or Orangeade..	366
Hot Milk.....	111
Hot Raw Lemonade.....	59
Hot Water Bottles.....	73
Hot Water Craze.....	357
Hours and Hours of Sun- shine.....	279
How to Avoid Pain.....	373
How to Dress.....	172
How to Destroy Parasites...	193
How Did Grandmother Do?	265
How Distinguished from Measles.....	313
How to Be Happy and Long- lived.....	211
How to Mend Kid Gloves...	106
How to Use Glue.....	191
Human Body.....	27
Humane Society.....	263
Humanity Unfolded.....	378
Humid or Catarrhal.....	188
Hurrah for Water.....	66
Hygeia the Goddess of Health	68
Hygiene of Old Age.....	409
Hydrophobia.....	402
Hysteria.....	380

I.

Ice, Ice Water, or Snow....	310
Ice or Snow Compress.....	86
Ice Teat.....	297

	PAGE.
Idiocy and Shadow.....	157
If People Would Learn....	60
If the Dr. is Honest.....	33
If You Were a Babe.....	264
Ignorance Absolute Cause..	19
Ignorance Cause of Crime and Sickness.....	13
Ignorance and Imbecility...	43
Ill Digestions.....	211
Impaired Memory.....	21
Importance to the Race....	167
Important Vital Organs....	148
Impoverished Blood.....	94
Immense Revenue.....	288
Impregnated.....	128
Impure Blood.....	63
Impure Breath.....	99
Inactive Skin.....	132
In China.....	141
Incident to Early Life.....	295
Increase of Lunacy.....	344
Increase Power.....	37
Indelible Mark.....	17
Indigestion.....	189
Indoor Gymnasium.....	91
Inflammation of Lungs....	418
Inflammation of Womb....	288
Inflame our Passions.....	102
Inflammatory Rheumatism..	421
Injurious Preparations.....	39
Ink and Iron Mould.....	194
Innocent Boy Caught.....	342
Inordinate Lust, Nympho- mania.....	292
In Plain English.....	33
In Scotland.....	271
In the Spirit of Love, but Firm.....	381
Instrument of Torture.....	176
Intelligent Care.....	41
In Three Days.....	138
Invalid Teachers.....	23
Iron in the Sun's Rays....	155

J.

Jars Labeled Smallpox...	146
Jaundice.....	390
Jealous Old Craft.....	82
John Calvin.....	47

K.

	PAGE.
Keep Mouth Closed.....	187
Keep White Hands.....	192
Kidneys and Treatment....	405
Kidneys Eliminate.....	150
Kill People Who Wear Clothing.....	159
Knead the Bowels.....	95
Kneading the Bowels.....	58

L.

Labor, or Child-birth.....	249
Lack of Cleanliness.....	288
Lack of Rest.....	20
Lack of Water.....	56
Ladies Smoke.....	333
Lancing the Gums.....	298
Large Doctor Bills.....	134
Latin Errors.....	26
Latin Prescription.....	26
Law of Compensation.....	35
Laws of Health.....	19
Law of Sleep.....	19
Laxative Foods.....	61
Laying on of Hands.....	34
Laziness a Disease.....	91
Learned Quackery.....	324
Leprosy and Cancer.....	102
Less Through Our Blood Than Tears.....	218
Let Nature Wake Them....	278
Leucorrhœa or Whites.....	288
Liebig—the Chemist.....	66
Life Increased Twenty Years	156
Life not Measured by Years.	215
Life of the Race.....	166
Light and Hope.....	288
Light Crystallizes.....	29
Light Gymnastics.....	247
Light Sweet Bread, O. S. Fowler.....	115
Light Unfolds.....	368
Like the Blue Vault of Heaven.....	216
Lime, Water and Milk.....	118
Lincoln's Favorite Poem....	207
Lincoln's Proverbs.....	353
Linseed Enema.....	243

PAGE.

Liquid Glue.....	198
Liquor and Insanity.....	340
Little Sufferer.....	60
Live Near to Nature.....	160
Liver Pills.....	52
Liver Secretes.....	149
Liver and Spleen.....	136
Local Body Baths.....	87
Lock jaw.....	201
London <i>Herald of Health</i> ...	145
London <i>Times</i>	177
Looking for a Safer Method.	15
Loss of Appetite.....	416
Lost Their Strength.....	168
Lower Bowel.....	86
Lower Bowel Tender.....	64
Lower Stomach.....	46
Love and Charity.....	327
"Love" and "Mouse".....	131
Luncheon Baskets.....	272
Luncheon of Crackers and Cheese.....	56
Lung, Bronchial, and Throat Troubles.....	418
Lung Hemorrhage.....	186

M.

Magnetic and Electric Organ	52
Magnetic Hand.....	244
Malarious Districts.....	28
Man a Creature of Habit....	332
Man at His Best.....	102
Man the Aggressor.....	45
Man-midwife Horrors.....	253
Marking Offspring.....	228
Marriage.....	349
Marital Relations.....	126
Marry Tight-lacers.....	167
Massage.....	94
Masses Dependent.....	14
Materia Medica.....	27
Matthew Arnold.....	23
Means to prevent Conception	289
Measles, Causes.....	313
Medical Inhaler for Catarrh.	201
Medical Works Not in De- mand.....	15
Medicated Baths.....	73
Medicated Waters.....	150

	PAGE.
Medicines Destroy Memory.	21
Medicine and Ignorance....	60
Medicines Injurious.....	44
Medicines of Two Centuries Ago.....	324
Men Stricken Down.....	50
Menstruation Not a Disease.	377
Menstruation the Gauge....	378
Mental Healing.....	371
Mentally and Physically Dis-qualified	334
Mercurial Diseases.....	74
Metaphysical Healers.....	34
Methods of Bathing.....	67
Michael Servetus.....	47
Michigan Prison Hospital...	322
Mild Cases	312
Mildewed Linen.....	195
Milk and Lime-water.....	240
Milk-and-water Poultice....	137
Milk, Churn and Make Cheese	229
Milk Drinking an Art.....	361
Mind Controls Matter.....	385
Ministers and Lawyers.....	78
Mistakes at Drug Stores....	33
Modern Education.....	24
M. Pasteur.....	145
Monomaniac on Diet.....	108
Morbid Appetite.....	189
More Chaste and Moral....	158
More Than for Your Mare..	229
More than Intemperance....	166
Morning Curse.....	333
Morning Newspaper Editors	78
Morning Sleep.....	164
Morphine Injected.....	44
Morphine Undermines.....	43
Mortal Joy.....	349
Mother and Daughter.....	174
Motherhood is Grand.....	232
Mother Knows.....	223
Mother of Maladies.....	54
Mother's Mistakes.....	370
Mother Nature's Cooking...	103
Mothers Should be Exempt.	130
Mountain Dew Pudding....	122
Mrs. Cady Stanton.....	168
Mrs. C., of Santa Barbara, Cal.....	236

	PAGE.
Much Abused	52
Mumps, and Treatment....	315
Music Sweetest at Evening.	153
Muscle Beater.....	75
Muscle Food.....	108
Must Fall	217
Musty Smell	156
Mutton Chops.....	107
My First Child!.....	227

N.

Natural Foods.....	102
Natural Development.....	175
Nature Kind to the Obedient	385
Nature's Raiments.....	74
Nature Is Reciprocal.....	35
Nature's Remedy Over-looked	57
"Nature's Wash Day".....	377
Nature Unadorned.....	161
Nauseous and Noxious Drugs	325
Nearer Nature the Better...	267
Necessary to Take Some-thing.....	326
Necessities Few.....	42
Negative Law.....	153
Neglected Privies.....	134
Nerves Involuntary.....	88
Nerves Unstrung	210
Nervous Energies Paralyzed	54
Nervous Fever.....	133
Nervous Forces.....	46
Neuralgia	423
New Country Stimulus....	135
New French Cure	307
New Method to Purify.....	179
"New Orleans Times-Demo- crat"	140
New Thoughts and Methods Inspiring.....	16
Never Refuse to Gratify....	126
Next to the Lungs.....	149
Night Air.....	98
Night Air.....	31
Night for Rest.....	153
Night of Sorrow.....	217
Night Ventilation.....	38
Nine in Ten.....	136
Nine-tenths Constipated....	287

	PAGE.
Ninety-two Per Cent.....	147
No Baby in the House.....	131
Nose Bleeding.....	200
Nobody Knows but Mother.....	223
No Finger Marks.....	131
No Hemp Seed.....	193
No Method or System Adapted for All.....	14
No Pain.....	236
No Place to Spit.....	345
No Relation to the Heart....	44
No Tongue Can Tell.....	167
Nude in Sunlight.....	158
Numbers for the Census....	129
Nutrina or Bran Jelly.....	114
Nuts.....	125

O.

Oatmeal and Graham Gems.....	112
Oatmeal Bannocks.....	119
Oatmeal Mush.....	117
Oatmeal Snaps.....	121
Obesity.....	406
Object of Ancient Bath.....	68
Obligations to the World....	41
"Oh! why Should the Spirit of Mortal Be Proud?"....	207
Oil Bath.....	257
Old Carpets.....	355
Old Fashioned Sore Throat.....	306
Old Foggyish.....	175
Old and New.....	221
Old Prejudices.....	83
Old School on Water.....	82
One half of the Children Die.....	13
One-half of Men Sick.....	13
One Hundred Grains Per Day.....	149
One Poor Woman.....	60
One Thousand Reasons.....	128
Onions Purify.....	105
Open all the doors and windows.....	179
Open Shutters.....	39
Opinions of M.D.'s.....	142
Opium Habit a Cause.....	292
Organism Acts Upon the Compound.....	57
Originates in the Mind.....	19
Origin of Life.....	129

	PAGE.
Ought to be in Agony.....	174
Our Evening Hours.....	153
Our Lungs.....	37
Our Title.....	13
Out doors, Barefooted.....	300
Out houses Neglected.....	32
Outrage Upon Nature.....	246
Ovaries.....	128
Over-Eating Cause.....	20
Over Two Centuries.....	141
Oxford and Cambridge.....	24

P.

Pain and Feverishness.....	187
Pains of Child Birth.....	230
Painters' Colic.....	394
Paint Stains on Windows....	195
Pancreas or Sweet Bread....	46
Paralysis, Palsy and St. Vitus' Dance.....	397
Paralyzed Six Years.....	60
Paralysis and Sunshine.....	155
Paradoxical.....	143
Parasite and Cholera.....	364
Parasites upon Canaries....	193
Parental Love.....	219
Parlor Girls.....	155
Parturition Without Pain....	230
Patent Pills.....	64
Peas and Beans Good.....	105
Pen of Fire.....	126
People Deceived by Doctors.....	180
Perfect Sleep and Rest.....	153
Perfect Ventilation.....	19
Permanent Cure.....	60
Pest House.....	28
Pet Her.....	228
Phoebe Cary.....	218
Physical Education First....	23
Physiology and Hygiene....	25
Pie for Dyspeptics.....	115
Pies Good.....	105
Pies and Cake.....	272
Piles.....	62
Pillow of Charity.....	211
Pimples on the Face.....	406
Pimples, Ulcers or Boils....	71
Pitch Right In.....	77
Plain Truth.....	14

	PAGE.
Play or be Sick.....	90
Pleasant Impressions.....	229
Pleasant Sensation.....	43
Pleasures, Pains and Perils..	381
Plenty of Flannel.....	258
Pleurisy.....	419
Plunge Bathing.....	69
Pneumogastric Nerves.....	46
Poisoned by Law.....	144
Poisonous.....	39
Poisonous Chemical Com- pounds.....	17
Poisonous Remedies.....	373
Pork Tapeworm.....	100
Pork, Tobacco and Cancer..	100
Pork Unfit to Eat.....	99
Potato Pudding.....	122
Potato Yeast.....	116
Pouring Head Bath.....	81
Praise When You Can.....	212
Preach This New Gospel....	232
Pregnancy.....	227
Premature Graves.....	103
Premature Whitening of Hair.....	416
Prevalence of Baking Pow- der....	56
"Press Me Closer".....	365
Prevention Practical.....	14
Problem of Diet.....	99
Prof. Dickson.....	188
Produces Fevers.....	102
Prof. Fowler's "Night Cap"	76
Prof. Fowler on Baths.....	76
Prolapsed Bowels.....	316
Proven Facts.....	371
Pulse Normal.....	91
Pure Air a Necessity.....	31
Pure Candies.....	277
Pure Cayenne Pepper.....	205
Pure Water.....	40
Pure and Vigorous Lives...	148
Pure Virus.....	142
Purgative Medicines Increase	57
Purify the Air.....	96
Purity of Thought.....	148

Q.

Quack Nostrums.....	17
---------------------	----

	PAGE.
Qualities of a Good Doctor..	529
Queen Supreme.....	41
Quieting and Cooling Infl- uence.....	99
Quinsy.....	401

R.

Rank Treason.....	25
Rather Be Sick.....	61
Raw Beef for Sick.....	205
Raw Wheat.....	103
Reasons for Bathing.....	67
Recipe for Scalds and Burns.	191
Recipe for Sore Eyes.....	191
Redeeming Power.....	16
Red Pimples.....	136
Red Woolen Garments.....	275
Refer to Encyclopedias....	24
Reform Needed.....	23
Regretting the Marriage Vow	126
Regular "Board of Health"	143
Regularity in Meals.....	272
Regularity Necessary.....	58
Regular Quacks.....	63
Regulars Decry New Dis- coveries.....	14
Religious Teachers Physi- cians....	13
Relished by Dyspeptics....	106
Remedy for Sciatica.....	401
Remove the Fish Skins....	107
Remove Moth from Face...	192
Renovate Silk.....	204
Renovate Silk Ribbons....	204
Rest After Dinner.....	370
Rest and Sleep.....	152
Rest of Ox and Ass.....	20
Restricted Respiration.....	57
Respect Meal Hours.....	212
Result of Malaria.....	135
Retention of Urine.....	300
Rheumatism, Acute or Chronic.....	421
Rice and Apple Pudding....	121
Rice Browned.....	117
Rice Good.....	105
Rice Griddle Cakes.....	110
Rice Japanese Method.....	111
Richard A. Proctor.....	30

	PAGE.		PAGE.
Rich Foods.....	41	Separate Beds.....	130
Right Living Best.....	382	Seventeen Cigars a Day.....	344
Roast in Ashes.....	105	Seven-tenths Sick (Women).....	13
Rock of Ages.....	66	Sewers Kept Active.....	72
Roll Up Curtains.....	39	Severest Type of Smallpox.....	139
Roman Senators.....	38	Sexual Act.....	131
" Roughing it ".....	184	Sexual Excesses.....	288
R. R. Noyes, M. D.....	324	Shamefully Abused.....	39
Ruined.....	126	Shamefully False.....	50
Ruined at College.....	26	She Will Tumble it out.....	253
Rush of Blood to Head.....	73	Short Walking Dresses.....	173
S.		Should not be Parents.....	130
Sacred Rags.....	200	Shutters Shut.....	156
Sacrifice to the Devil.....	341	Sick Headache.....	189
Sagacious as the Potato.....	157	Sickness Does Not Diminish.....	13
Sago Jelly.....	118	Sickness—Inharmony.....	42
Sago Pudding.....	121	Signs of Pregnancy.....	236
St. Bartholomew's Massacre.....	176	Sign of Disease.....	231
Salt-rheum, Nettle Rash, or Hives.....	414	Sign the Petitions.....	147
Sanctity of Suffering.....	217	Simple Measures Effectual.....	59
Sanctuaries of Right Living.....	41	Simplicity.....	37
Santa Barbara.....	31	Sins of the Mother.....	166
Sanitary Laws.....	28	Sir Astley Cooper.....	319
Satan of Cooks.....	107	Sit Down and Calculate.....	265
Saved by a Mad Stone.....	403	Sitz Baths.....	64
Saved Funeral Expenses.....	186	Size of the Heart.....	49
Sawing Wood Exercise.....	181	Skin a Breathing Organ.....	149
Sawing Wood Exercise.....	93	Skin Dry and Scaly.....	55
Scarlet Fever Symptoms.....	311	Skin Sewers.....	70
Scalloped Tomatoes.....	115	Skirts too Heavy.....	175
Scotch Stirabout.....	120	Slaves to Big Dinners.....	
Scrambled Eggs.....	117	Sleep Abundantly.....	164
Scrofula.....	99	Sleep If They Can.....	310
Scrofula is Produced.....	283	Sleeping in Over-heated Rooms.....	180
Scrofulous Eruptions.....	406	Sleep Into Sickness.....	19
Second-hand Liquor.....	336	Sleeplessness.....	397
Secrets Disclosed.....	142	Slow Deep Fever.....	133
Secret Vices.....	289	Smallpox.....	136
Select Best Food.....	38	Smart Children.....	165
Self.....	214	Smoking Clergymen.....	339
Self-abuse.....	131	Snowball Pudding.....	121
Self-abuse.....	288	Snow Pudding.....	120
Senator Hill.....	337	Snuff-takers.....	333
Sensitive to Drafts.....	55	Soap and Water.....	71
Sensuality.....	131	Soapstone Griddle.....	105
Sensual Passions.....	127	Soapy Fluid.....	47
Sensuous—Licentious.....	49	Softening of the Brain.....	182
		Soils Her Garments.....	343
		Solar Baths.....	164

	PAGE.
So Let My Past Stand.....	218
Soothing Syrups.....	316
Sore Nipples.....	248
Special Dispensation.....	276
Speak no Evil.....	239
Spinal or Back Bath.....	87
Spinal Beef Marrow.....	354
Splints on His Legs.....	168
Sponge Cake—Eureka.....	113
Split Pea Soup.....	121
Squeeze, Press and Pinch... ..	95
Stand Erect.....	187
Stand Erect.....	92
Starch Injurious.....	101
Steamed Brown Bread.....	123
Steamed Eggs.....	117
Stimulants and Narcotics ..	20
Stimulants Resorted to.....	180
Stimulating Drinks	43
Stockinet.....	177
Stomach.....	39
Stomach Second in Importance.....	39
Stomach for Pure Food and Water.....	372
Stomach Needs Rest.....	240
Stomach Taxed.....	39
Stone Cold.....	180
Stop Smoking.....	368
Strawberry Short Cake.....	114
Strengthen Back.....	92
Strengthen the Hair.....	192
Strength for To-day.....	294
Strict Hygienic Diet.....	53
Striking In.....	137
Strings About Her Waist... ..	175
Striving For Health.....	100
Strongest Argument.....	130
Strong Sunlight	38
Stupor and Delirium.....	136
Subject to the Curse.....	232
Success of the Experiment..	147
Succotash.....	105
Sudden Deaths	51
Suffer and Be Strong.....	218
Sugar-Coated Pills.....	14
Suggestion to Men.....	423
Suggestive Cure for Dyspepsia.....	375
Sulphate of Zinc.....	138

	PAGE.
Summer Complaint.....	300
Sun Bath.....	162
Sunbaths and Dirt Pies.....	280
Sun-Cooked Foods.....	99
Sun Cure	156
Sun, Life of the Earth.....	30
Sunlight Destroys.....	133
Sun Playground.....	163
Sunshine at San Diego, Cal..	30
Sunshine for Sale.....	185
Sunshine Heals.....	30
Sunshine Sweetens.....	30
Sunshine Unselfish	30
Sunstrokes	162
Sure Poison	269
Sure Poison.....	133
Surf Bathing.....	69
Surgical Operations.....	65
Suspend from Shoulders... ..	289
Supreme Ignorance.....	125
Swedish Movement.....	95
Sweet Apple Pudding.....	121
Sweet Restorer.....	362
Sweeten the Blood.....	154
Sweet Song.....	38
Swimming Baths.....	87
Sympathy Healing.....	32
Systems of Education.....	21

T.

Take Before Breakfast	53
Taking Bitters.....	61
Tamarind Water.....	118
Tape-worm Removed by Pumpkin Seeds.....	404
Tapioca Cream.....	117
Tapioca Pudding.....	121
Taught to Do Right.....	283
Teach by Observation.....	372
Tea Constipates.....	106
Technical Terms.....	27
Teething.....	297
Telegraphic	46
Temperance Men and Women	52
Temperature of Baths.....	70
Temporary Insanity.....	380
Temporary Paralysis.....	42
Tends to Constipation.....	101

	PAGE.		PAGE.
Tenting Will Help.....	189	Throat Compress.....	86
Terribly Wrong.....	230	Through the Voice.....	38
Testimonials of Cure.....	138	Tight Dressing.....	166
Tetter, Ring-worm and Skin- gles.....	414	Tired of Drugging.....	15
Text From the <i>Good Book</i> ...	127	Tissues Tough.....	51
Thankful for Adulteration.	144	Tobacco and Alcohol.....	20
The Boston <i>Herald</i> Says....	143	Tobacco and Alcohol Inju- rious.....	42
The Critical Age.....	14	Tobacco and Cancer.....	412
The Dead Body of a Hog....	104	Tobacco and Cancer.....	337
The Dear Old Lady.....	229	Tobacco or Swine.....	341
The Diamond.....	165	Tobacco and Tight-lacing..	52
The Divine Hand.....	164	To be Proud of.....	171
The Elements of Creation...	45	To Clean Kid Gloves.....	196
The Encroaching Tides.....	45	To Clean Ostrich Feathers..	198
The Enemy.....	85	To Color Kid Gloves.....	197
The Eskimos.....	158	To Cure Constipation.....	58
The Foot Bath.....	79	To Cure Headache.....	421
The Forbidden Fruit.....	232	To Fill Holes in Walls.....	197
The Fountain Syringe.....	246	To Grow.....	275
The Imperative Rule.....	252	Tomatoes with Corn.....	113
The Japanese.....	159	Tonic Value of Seaside Air.	69
The Largest Vital Organ....	52	Too Much Bundling.....	180
The London Punch.....	146	Too Much Fancy Work....	361
The Lord.....	273	Too Much Trust.....	366
The Liver.....	52	Too Much Salt.....	56
The Mean Man.....	329	Too Warm Clothing.....	317
The Most Absurd.....	372	To Polish Pianos.....	191
Theory of Conception.....	127	To Prevent Marks.....	137
Theory on Nature of the Soul	47	To Relieve Cough.....	420
The Potato Will Sprout....	157	To Remove Fruit Stains....	194
There is a Grandeur in the Soul.....	212	To Remove is Possible.....	378
Thermal, or Vapor Bath....	290	To Remove Scorch.	195
The Shadow.....	153	To Remove Stains from Hands.....	195
The Spiritual Power.....	35	To Renew Velvet.....	195
The Supplement.....	15	To Renovate Woolens.....	204
The Tender Stranger.....	257	To Restore Crape.....	196
The Twelve Lessons.....	34	To Restore Obstructed Circu- lation.....	402
The Use of Tobacco.....	183	To Restore Silk.....	196
The Woman He Loves.....	342	Torpid Liver.....	192
The World is a Better World	211	Torpid Livers.....	52
Thirsty for Sunlight.....	157	Total Ignorance.....	184
This Millenium.....	270	Tough and Hardy.....	280
Thoughts Life Blood.....	219	To Wash Flannel.....	184
Thousands of Invalids.....	31	To Wash Hair Brushes.....	197
Three Best Physicians.....	35	To Wash Table Linen.....	194
Three Score Years and Ten.	77	Towel Bath.....	70
3,528 Glands in Square Inch	71	Towel 4x6 Inches..	77
Three to Five Skirts.....	171		

	PAGE.
Towel or Sponge Bath.....	67
Towel or Sponge Bath.....	76
Traveling in Turkey.....	176
Treatment for Colds.....	180
Treatment of Constipation..	58
Treatment for Diphtheria...	302
Treat the Stomach Well....	152
Tribute Money.....	68
Troubles of Business Men ..	42
Truth Aggressive.....	18
Truth and Error Mixed....	327
Try the Fruit Diet.....	235
Turkish Harem.....	176
Turkish or Thermal Bath...	74
Turks, Brave and Strong...	103
Turn of Life.....	381
Twenty Miles of Tubes.....	71
Twenty-two Hints to Bathers	88
Two Forces.....	29
Two Gentlemen.....	354
Two Hours After Eating....	91
Two Little Feet, by Florence	
Percy.....	256
Typhoid Fever.....	133

U.

Ulceration Common to Wo-	
men.....	289
Under the Skull.....	182
Union Undergarments.....	172
Universal Law.....	16
Unleavened Bread.....	116
Unleavened Bread.....	104
Unnatural Diet.....	102
Unphysiological Dress.....	167
Unpleasant Letters.....	98
Uplift Humanity.....	42
Use Cream Tartar.....	138
Useless Knowledge.....	24
Use of Cigars.....	334
Use Olive Oil.....	106
Urine Offensive.....	55
Uterine Diseases the Rule...	287
Uterine Troubles.....	86
Utter Ignorance.....	187

V.

Vaccination.....	141
Vaccination does not Prevent	147

	PAGE.
Vaccine Powder.....	143
Vaginal Injections.....	95
Vapor Baths.....	72
Varicose Tumors.....	62
Vegetables, Second Hand..	103
Ventilation.....	96
Vertigo and Epilepsy.....	334
Vested With Authority...	14
Vestment of Dignity.....	23
Vicarious Function.....	149
Vinegar Bitters.....	52
Virtues of the Grape.....	56

W.

Wages of Sin, Death.....	45
Walking Foot Bath.....	80
Walt Whitman's Experience	163
Warm Climate.....	257
Warm Foot Bath.....	80
Warm in Winter.....	174
Warm Weather Drinks....	352
Washing Kid Gloves.....	197
Waste Garbage.....	98
Water Brash.....	106
Watered Milk.....	356
Water Indispensable.....	32
Water under the Bed.....	199
Weak Bowels of Children..	315
Wealth Pouring in.....	154
Weaning.....	271
Wear a Bandage.....	240
We Breathe First.....	31
Weird Air of Mystery.....	26
Well Born.....	22
Wet Girdle.....	86
Wet in Milk.....	194
Wet Sheet Pack.....	83
Wetting the Bed.....	300
What Eminent M.D.'s Say	
(Chap 20).....	15
What Shall We Eat?.....	101
When Dead.....	203
When Doctors Differ.....	330
Which Shall It Be?.....	219
Whisky and Lager Beer....	52
White of an Egg.....	201
White Piles.....	63
Whitlow or Felon.....	410
Whiten 'Neath Sorrow	222

	PAGE.		PAGE.
Whoever Has Dried Tears..	218	Working Classes.....	44
Wholesome Beds.....	19	Work the Best.....	164
Whooping Cough, symptoms		Worms	298
and treatment.....	314	Worn out Doctors.....	33
Why Babies Die.....	267	Worse Than the Brute.....	127
Why Not ?.....	34	Worth One Thousand Dollars	204
Will it Pay ?.....	42	Would Kill a Man	168
Wisdom of the Aged.....	375	Would you Have <i>Webster's</i> ..	228
Wise and Kind Enough....	31	Wounds and Bruises	206
Without Corsets Entirely...	168	Wrung by Great Agony....	218
Women in Affluence.....	58		
Women Heroines.....	291		
Women take Morphine....	43		
Women Rich.....	41		
Wonders of Sunlight, by Dr.			
Babbitt	157		
Words of Love.....	130		
Worked Like a Charm.....	140		

Y.

Yellow Fever.....	392
Ye Scholars	78
Your Dearest Friend is Dy-	
ing	210
You Can and You Must....	210

PART II.

SUPPLEMENT.

THE SPIRITUAL SCIENCE

OF

HEALTH AND HEALING.

TWELVE LESSONS

BY

W. J. COLVILLE,

OF BOSTON, MASS.

WITH A BRIEF SKETCH OF THE AUTHOR.

PREFACE.

THIS little work has been prepared in great haste, amid a multitude of pressing duties. A selection has been made not quite at random from an immense mass of manuscript which has been steadily accumulating for more than a year under the reporter's hands. As the best reporters are not usually quite accurate and as extemporaneous speeches, even though delivered under inspiration, often contain some sentences which have too local, immediate and personal a bearing to render them valuable for permanent preservation, it has been found necessary to review the whole of the matter at first selected for this book with the utmost care, so as to eliminate as far as possible the less important and include the more important material. With a view to covering as much ground as possible in the fewest number of words, large portions of some lectures have been entirely omitted, and parts of others have been introduced wherever consecutiveness of ideas would permit. In a few instances a lecture appears almost word for word as it was delivered, but for reasons already stated, about twenty lectures have been employed in the formation of the twelve here presented. The publisher cannot hope to have succeeded to any great extent in making a very valuable book for study and reference, still without in any degree overestimating the value of its contents, it is only true to declare that the essential sum and substance of the

teachings given in the classes will be found in the following pages. Those whose minds are fertile as well as receptive, those to whom one idea suggests another and who have the gift of tracing conclusions to their sources, and following thought further than its outward dress can convey it, will doubtless be able to successfully treat themselves and others, if they carefully read and meditate upon the contents of this volume, as a perfect system of treatment is definitely outlined in its pages. The main object of the work is, however, to stimulate inquiry, awaken earnest thought, and remove prejudice and misconception. To the liberal, fair-minded and aspiring elements in the world's population, this little work is earnestly and lovingly dedicated and addressed. The prayer of the publisher is, that it may stimulate in some degree the noblest aspirations of men, women and children, to help each other and assist in some slight measure in turning the thoughts of old and young alike from the perishable unrealities of sense to the true realities of spirit. As the author is not a dogmatist, claims no right, and has no wish to force others to his conclusions, the hope is not expressed that his words shall be regarded as a criterion for the efforts of others.

The reader's sincere friend,

W. J. COLVILLE.

JANUARY, 1887.

PERSONAL SKETCH
OF
W. J. COLVILLE'S LIFE AND LABOR.

COMPILED FROM A NARRATIVE BY CHARLES BLACKIE MONCRIEFF.

W. J. COLVILLE, whose name has long been a household word on two continents, was born on the ocean between Europe and America, in the early morning of the 5th of September, 1859. His father was an Italian, his mother a Frenchwoman, connected with one of the oldest and most influential families of France. Her maiden name was Marie Lavinia De Mordaunt. Though born of parents of foreign race, his early life being spent almost entirely in England, W. J. Colville bears no very conspicuous trace of his descent, though on close acquaintance with him, no one can fail to detect traces of his origin, not so much in manner or accent as in character and disposition. In personal appearance, W. J. Colville is not singular, he is of average height, well framed but rather slightly built, with fair hair, blue eyes and a clear fresh complexion, though not apparently of a robust constitution. His temperament is wiry and elastic in the extreme; he enjoys excellent health and has amazing powers of endurance. His early life was comparatively unevent-

ful ; his mother passed to spirit life when he was an infant, his father, when he was only eight years of age. His childhood was spent chiefly in London and in Brighton, England, among persons of decidedly slender intellectual attainments and members of the Anglican State Church. From them he received no bias whatever toward spiritualism or any progressive school of thought, but, without apparently any assistance from visible surroundings, his innate mediumistic powers showed themselves in a most remarkable manner when he was only five years old. At that tender age he used to see and converse with his mother, whom he could not have remembered physically, as she passed to spirit life when he was only a few weeks old, at most. Not understanding anything of spirit communion, and a beautiful lady appearing to him who told him she was his mother, looking perfectly natural to his vision, he believed the story of her death and burial to be a false report and imagined her to be yet living on earth. Not quite understanding how she came and left the house without observation, he spoke to his guardian about the matter, who being both an incredulous and superstitious woman, denied the possibility of the vision with one breath and expressed genuine fear with the next, for the child described his mother so perfectly that no one who had ever seen her could doubt that the picture was taken from life or some mysterious experience with the departed. These visions came and went for about a year and were then discontinued for no apparent reason and with no apparent cause. During the interval between five and fifteen years of age, W. J. Colville was sent to school very irregularly, and received in a preparatory academy a rudimentary training in what

are universally considered the necessary branches of education. Though possessed of much natural quickness of perception he was not a very apt scholar, as the routine of the schoolroom and the presence of a number of children exerted a deterrent influence on his intellectual development; moreover, during those years he was not in the best of health and was frequently kept away from school for various reasons. Spiritualism was first brought to his notice May 24th, 1874, by a placard announcing that Mrs. Cora L. V. Richmond (then Mrs. Tappan) would deliver an oration and poem under the influence of her spirit guides. He was attracted to the hall out of curiosity simply, but while there became so vividly conscious of a spiritual influence working upon himself as well as upon the speaker, and coupled therewith, an intense desire to become an inspired lecturer and poet himself, that immediately on his return home after the meeting, he was influenced to recite poetry on topics suggested by persons gathered round the supper table, during which recitation he felt himself lifted out of his body into the air, though his physical frame remained so stationary that his feet seemed almost as though they were glued to the floor. From that day till the autumn of 1876 he exercised his mediumship in private, creating much interest in the highest circles of society, for it was a truly amazing thing for an almost uneducated boy of sixteen to discourse off-hand on the profoundest themes presented to him by critical and specially invited audiences; no matter what the subject might be, he handled it fearlessly and eloquently, and displayed such amazing knowledge on rare and intricate topics as to call forth the admiring wonder of all assembled. In

February, 1877, he was introduced to the publisher of the *Medium and Daybreak*, James Burns, of 15 Southampton Row, Holburn. Mr. Burns called a meeting in the lecture room at the above address and published an account of it in the next issue of his paper, and also engaged W. J. Colville to deliver public addresses in a large hall on Sunday evenings, which addresses called together large and deeply interested audiences, and being published sufficed to create so much interest in the youthful speaker that letters came from all parts of England making him offers to occupy the platform in almost every center where enterprising spiritualists were to be found. His career in England for a year and a half was a phenomenal success. Wherever he went he won laurels even from the opposition, and it was with many sad farewells and prayers for his speedy return that his many friends in England saw him depart for America in October, 1878. Landing in Boston October 31, he was met by representatives of the society of spiritualists assembling in Parker Memorial Hall, and was by them informed that his reputation had preceded him so as to win for him an engagement in that splendid edifice for four Sunday afternoons. His first public appearance in America was in that hall, on the 1st of November, 1878, before an immense audience. From the moment he opened his lips his success was assured. The *Banner of Light* published glowing accounts of the proceedings and gave lengthy reports of his lectures from week to week. Engagements poured in from all parts of the country, and though Boston has been his headquarters ever since, and he has in that city a large constituency of regular listeners, who are unwilling to spare him for a single Sun-

day, except during the summer vacation, he has traveled very extensively over this continent, speaking many times in nearly all the large cities and in many of the smaller cities, towns, and villages throughout the east and west. He has twice revisited England during the past few years, and has also paid several visits to Paris. Wherever he goes he draws the most thoughtful and enlightened elements in the communities, never failing to arouse and sustain the deepest interest in the work he is so ably inspired to carry forward.

Perhaps the most noticeable of all his triumphs was his reception in California, last summer. The *Golden Gate*, published in San Francisco, and the *Carrier Dove*, published in Oakland, paid him the highest of high compliments, while the *San Francisco Chronicle* and other leading daily papers gave long and complimentary notices of himself and his work. One of the most astonishing features connected with his speaking is his utter insensibility to fatigue in the discharge of his arduous and multiple duties. While in California he frequently spoke thirteen times a week and grew strong upon it. It is almost impossible for any person attending a very few of his lectures to form a just idea of his style and manner on the platform. He has no fixed style, but vividly portrays the individuality of the inspiring influence at the time. On some occasions he remains almost motionless, at another time he speaks with great fire and energy and indulges in rapid and intrepid movements on the stage. Sometimes his accent is the purest English, at other times it is decidedly French or German. From this cause alone have arisen the most divergent accounts

of his appearance and manner while speaking, all of which were founded on some particle of fact. It is this amazing versatility in style and the almost unlimited range of subjects with which he deals, that causes those who know him best to compare him to an inexhaustible fountain of ideas and language. To question the fact of inspiration in his case is to present to the world an unsolved problem, for the solution of which no known rule exists, or at least none can be found. His prominence as a teacher of metaphysical healing leads us to enquire how he became so able and influential an exponent of Mental and Spiritual science as applied to health. The facts are very simple and easily told. When a child his constitution was delicate, and he was often in the doctor's hands, but never under any circumstances can he remember deriving the slightest benefit from any material remedy. Whenever notice was taken of his ailments he grew rapidly worse, but when left to himself an influence would come to him and restore him, but he must be left entirely by himself, unmolested by the thoughts as well as the bodily presence of others, to reap the full advantage of the subtle ministrations of this unseen power. Sometimes a strange person would heal him without knowing it; and often he would be led to certain places and people by an instinct similar to that which leads a cat to search for catnip when feeling indisposed. When about sixteen years of age, he became closely connected with a young gentleman who had studied Theosophy and whose natural healing gifts were truly marvelous, and at that time he gained a pretty thorough initiation into various occult systems of medicine. Noting, however, that mesmerism is a dan-

gerous power, his mind reverted to what is now called Metaphysical healing, and though he does not accept all the theories of the Christian Scientists, and positively opposes Mrs. Eddy's views on spiritualism, as set forth in her remarkable work, *Science and Health*, he found so much in the metaphysical theory in harmony with his own intuitive knowledge and actual experience, that yielding to the earnest solicitation of many friends, and the strong pressure of a spiritual influence, he undertook the work of instructing classes of students in Spiritual science, giving them thorough practical information and suggestions and always on moderate and generous terms. Though fully alive to the advantages of a good social position and the wherewithal to carry on necessary work in this world, and possessed of great business ability in many directions, W. J. Colville cannot be called mercenary by any one who knows him. He never demands extortionate prices for his services, and is always ready to welcome those who cannot pay to all his meetings without money and without price. In private life he is many-sided. He has great conversational powers, and can make himself very agreeable, but frequently he does not try to entertain. This may be largely accounted for by an instant's consideration of his manifold public and other duties. His sphere is public life and literary labor, and he really has little if any time for social gossip. Notwithstanding this feature of his character, few people have more warm personal friends than he, and as he enjoys the society of cheerful persons of both sexes and all ages, goes to places of amusement whenever he has time and opportunity, he cannot be said to be anything of a recluse. In appear-

ance and manner he is decidedly French, and has all the quickness and vivacity of that nation. As a writer he is fully as effective as a speaker, and writes as rapidly as he can talk, ideas pouring in faster than a pencil can write them. The above may be taken as a very meagre pen picture of one of the most remarkable public speakers of the age, one who has doubtless a great future before him, for though he has been before the public a considerable number of years, and has won a world wide reputation, he is still in the buoyancy of youth, and looks so juvenile on the platform that many persons find it difficult to believe he is as old as the years since his birth have made him. His greatest virtue in the eyes of many is the whole-souled interest he takes in the work of others, and his utter absence of jealousy or rivalrous ambition, but then, those who stand at the head in any line of effort, have small incentives to envy their brothers or sisters.

LECTURE I.

MIND CURE: ITS FACTS AND FALLACIES. INCLUDING A FRIENDLY REVIEW OF A LECTURE BY DR. STEBBINS, PASTOR OF FIRST UNITARIAN CHURCH, SAN FRANCISCO, UPON THE SUBJECT. DELIVERED IN ASSEMBLY HALL, SAN FRANCISCO, SUNDAY, SEPT. 26, 1886, BEFORE AN IMMENSE AUDIENCE OF REPRESENTATIVE CITIZENS.

THE very title of our lecture should be sufficient to prove to all strangers who may be here that we do not endorse all the vagaries of the Mind Cure system, and that we do not stand pledged to declare that Mind Cure, as it has been ordinarily interpreted and expounded, is the universal panacea, or that all the ills to which human nature is or can be subject can be disposed of by a few simple applications of what Dr. Evans has called mental medicine. Mind Cure always appears to us a very inadequate expression. We use the term Spiritual Science, as being far more expressive, or even Mental Science, if you like the word "mental" better than "spiritual," though it positively expresses less. The word "mental" literally signifies intellectual, while the word "spiritual" goes deeper into the soul of man, and treats upon the purely moral and affectional qualities of the spirit: the word "mental" being confined to what you may term the mind or intellect, signifies something different from what we term the spirit, which expresses the moral intuition

rather than the intellectual elements in human life. Spiritual Science relates to the whole of life and will : to narrow it down to Mental Science is to lower it, as Spiritual Science is a much ampler term, while Mental Science is much more than simply Mind Cure. Mind Cure gives a great many people the idea that you undertake to cure insanity and nothing else ; and while it is true in a certain sense that all diseased people are insane — because sanity is health and insanity is the absence or reverse of health — and while those who heal by mental methods ought to make a specialty of healing those whose disorders are avowedly mental, and whose ailments have baffled the skill of physicians and shown themselves invulnerable to all the attacks made upon them by *Materia Medica*, at the same time it appears to us that Mind Cure suggests the idea that there is no science about it and that there are no scientific qualifications for healing required on the part of those who pose before the world as mental healers. Now, nothing can be farther from the truth ; for if true Mental and Spiritual Science is to take the place of the old medical systems, if instead of a *Materia Medica* we are to have spiritual remedies, those who are to be the successors of the old-school physicians will not be ignorant and unenlightened people, who, by some peculiar form of incantation, can perform wonders, but rather do we need the most learned men and women, the wisest, the most level-headed, the most generous, pure-minded and spiritually-unfolded, to embark in the great enterprise of the physical, mental and moral redemption of humanity.

There are some people who suppose what is popularly termed Mind Cure is something that anybody and

everybody can learn in a few lessons ; and while a medical student has to go to college and study for years and pass difficult examinations before the faculty will award him a diploma, it is supposed by many that any ignorant person, any charlatan or imposter, can pose successfully in the role of a mental healer, and that those indeed who are genuine healers, so far as there can be any mental healing at all, are illiterate persons, the popular impression being that illiteracy is no disqualification for mental healing.

Now we do not for a moment deny that an illiterate person, a person who has never passed through college, or a person who has never had what may be called a good liberal education, if well disposed, generous, kind-hearted, sympathetic, and spiritually-minded, can do a very large amount of good. But such a person is highly cultured in the spiritual faculties. A person who is highly moral, very generous, sympathetic, and in love with humanity, one who will work at any sacrifice to himself for the good of the world, is one who has an education or an unfoldment far beyond any education that can be gained by merely attending school or college. There are many learned men with their degrees and diplomas who are lacking altogether in the finer sensibilities of human nature. There are many doctors who go forth from the colleges full of nothing but pride and conceit. They have, it is true, a smattering of medical information, but are anything but moral and anything but spiritual, and are the very people whom you would not like to introduce into the bosom of your families if you really knew them. There are many people everywhere who have been *highly* educated, who have graduated with honors from

the most renowned universities in the world, who instead of being spiritually-minded, are carnally-minded to a remarkable degree; and as it requires a spiritual person, one who is noble-minded, one who has something to commend him to humanity far in advance of outward attainments, to touch the deepest springs of human nature, we should decide that even an illiterate pauper might be in a very true sense educated or unfolded far more than a literary man who was lacking in all that is finest and noblest in human development. Therefore do not understand us to say that an illiterate person cannot be a successful healer. But while many illiterate persons are successful healers, those illiterate people are people who have a great deal of character, a great deal in them which is truly admirable on account of their unusual moral and spiritual qualifications; and this spiritual education, which raises one above the literati of wordly renown, must be regarded in an especial sense as a revelation of God to the world.

But leaving this matter of literacy and illiteracy, in the scholastic sense, and proceeding to the question of what the necessary qualifications really are for a good moral or spiritual scientist, we should say that no education can be too rich and varied, no knowledge can be too profound, no intellectual culture and no experience can be too great to duly qualify one to enter into what may be termed the metaphysical profession. We consider it a very great mistake when people suppose that in the far East and in Palestine, in the days of Buddha and of Jesus, that the greatest healers and teachers of the period were unlearned people. It is true they may have gained their knowledge intuitively rather than through collegiate courses; it

is true they may have been enlightened by a purely spiritual development of their intellectual understanding, and may have had, therefore, an illumination rather than an external education, but it is emphatically stated in the New Testament that it was a great surprise to all the people round about that Jesus was eminently literary. They inquired, "Whence hath this man letters, seeing he has never learned?" What does it mean to have letters, but to be well up in all literary matters, to be an authority on literary subjects, to display literary, even scientific knowledge?

You are told that when Jesus was twelve years of age, he entered into the temple and disputed with learned doctors of the law who constituted the Sanhedrim, the very highest council in Israel, and made an impression of the profoundest nature by answering the wise men's questions, and also asking them questions in return. Their wonder and astonishment was that his erudition was so perfect, his knowledge so profound. You are told plainly in the records that Jesus, that great and wonderful man, who, between thirty and thirty-three years of age, performed those wonderful cures that defied duplication by his contemporaries, though he had possibly never studied in the colleges of the world, was nevertheless highly educated. He had gained his education somewhere and somehow, for it was the surprise of the learned men of the day that he knew so much; the marvel of the people at large was that he was so literary, being only the son of a village carpenter.

We are told in Edwin Arnold's "Light of Asia," that when Gautama Buddha, who afterwards became the Savior of Asia, was brought before the most

learned men in his father's kingdom, though only eight years old, he knew more of science, of mathematics, of history, more of the deepest subjects which the learned were wont to discourse upon, than his preceptors; the sign and seal, the credential of his divine mission was, that he knew more than any one else in the kingdom. No premium whatever has been placed upon ignorance in the Jewish or Christian Bible, nor in the great records of the far Orient; but on the other hand, those who have been called and have shown themselves able to respond to the call to teach and to heal have either through ordinary avenues of instruction received information of a literary and scientific kind, or in some mysterious manner, commonly styled marvelous or miraculous, through the opening of their spiritual understanding, have come to a knowledge of the truth in all its ramifications and applications. Therefore we maintain in this age that we do not endorse a company of ignoramuses who pose in the role of teachers and healers; we do not desire that superstition and quackery should prevail over reason and common sense. We do not endorse those movements that decry learning and extol ignorance, but on the other hand we declare that in the future, when the world becomes more spiritualized its universities will teach far more than they teach now, professors will know vastly more than they know now, the successors of the modern clergymen and doctors will be far more learned men than any who have yet occupied pulpits or adorned the medical profession; and as the word doctor really means a teacher (it is simply a Latin word meaning a teacher), the original intention was that the doctor should educate his patients instead of treating them in some mysterious manner

with minerals and drugs. The very fact that doctors of medicine were spoken of, as well as doctors of divinity, proves that the word doctor was intended to convey the idea that patients were to get well through their own understanding of truth, by their acquaintance with the laws of being, not by continual dosing and experimentation.

If, therefore, the true position of the modern doctor is understood, and any man or woman is entitled to write M.D. after his or her name, they should be teachers of medicine — not administerers of drugs, but teachers of the people in the science of health. We are told of an Oriental monarch who kept continually by his side a celebrated physician whose work it was always to keep the king in health, and who would be decapitated if the king fell ill, but had large revenues as long as the king remained in good health. While the penalty of decapitation we should not advise for infliction upon the doctor who allowed his patient to become ill, we can see far more reason why a doctor should be paid for keeping persons well than permitted to run up long bills, the longer the illness lasts, the longer and the more the patient suffers, the longer time it takes the remedies to work. Doctors nowadays are very frequently paid for killing patients, or, at all events, for not prolonging their lives or even ministering to their comfort. Among the funeral expenses the doctor's bill is generally a very large item, and many a poor widow left with children dependent upon her, unless she has to do with a very benevolent physician, has found it very hard work to satisfy the claims of the doctor and the undertaker, who are usually very closely allied in their business — so closely that an outsider might almost sup-

pose they were partners. The doctor's bill and the undertaker's bill are often sent in together; and as the doctors of all countries have grown rich upon the ailments of the public, as they have grown rich by keeping people always in their hands, as the family physician has been often only the family doser, the family experimentalist upon the lives of its members, a panderer to the family hysteria, there can be no doubt whatever that in the light of modern civilization, which educates every boy and girl in the country, that professors of the science of health, teachers of the science of being, those who might well be called Ontologists, will soon take the place of the Physicians and Druggists of past days. Wherever civilization spreads the druggists begin to make their living out of Soda Water rather than drugs. Many Apothecaries have already learned that in a healthy and intelligent population they must depend very largely upon their soda water fountain for their revenue, and there are many of the best druggists in the country who make much of their profit upon the fancy articles they sell, such as toothbrushes, soap, sponges and other things people continually need, and which metaphysics has not attempted to do away with. Wherever persons become enlightened they take less and less medicine. One of the most influential and learned men in America and a great ornament to the medical profession, Oliver Wendell Holmes, made a statement almost equivalent to the following: That if all medicines had been thrown into the sea it might be good for man but bad for the poor fishes. There are a great many doctors who by diligent study have come to the conclusion, and have openly made the statement, that the less medicine taken the better. Such doctors

are of course in no sense quacks or impostors. Those honorable and scientific gentlemen who adorn their profession are those who instruct their patients how to keep well a great deal more than they advocate dosing or taking medicine. If you take a really learned doctor's advice it will often prove well worth a great many times his fee. If you observe those rational laws which the doctor lays down for you concerning diet, exercise, fresh air and proper moral conduct, it may have been a very good thing for yourself and your family that you called in an intelligent, scientific man when you or any one else felt indisposed. If a doctor is really qualified, if he is what the term "doctor" implies, he is a teacher of health and a teacher of morals; such a doctor, though he be ever so wealthy, though the revenue he draw from his profession be ever so great, must be numbered among the instructors of the rising generation and the benefactors of the less well informed.

We therefore utter no words of contempt or abuse when we speak of wise and noble men who abound, we are happy to say, in the various schools of medical practice, in all of which we have found the most intelligent and liberal-minded persons of our acquaintance. But those fussy and superstitious doctors who are always dosing their patients are a nuisance to society, and even though they have a diploma they are the greatest quacks of all.

We affirm that Mind Cure in and of itself means simply that the mind must cure whatever is wrong both in mind and in body, and that the universal specific is mental and not physical. "Who shall minister to a mind diseased?" is the question continually asked by sufferers. How long will physicians continue to treat

ailments which are purely mental as though they were bodily? is a question that comes up in all our popular literature. We need greater sagacity and a much wider sweep of intelligence to reach the mind than merely to reach the body; the endeavor to tinker up the flesh while the mind is ill at ease is of no use whatever. The endeavor to cure people of dyspepsia when it is not their food that disagrees with their stomach, which is not out of order except as an after consequence, for their ailment proceeds from mental unrest, from grief, disappointment and unhappiness, from something that weighs upon the mind, a heavy load upon the heart, a sting of conscience rebuking them for an error, is all in vain when you rely on pills, powders and balsam. If you could get at the reason why people suffer from dyspepsia, if you could get at the reason why good food makes them sick, or remains undigested, if you could get at the reason why they are unhappy and unable to obtain relief, you would then be able by dealing with and removing the cause of the unhappiness to heal them. If you could not remove the thorn from the mind, which afterwards produced the semblance of a thorn rankling in the flesh, you would at least be able to do what a spiritual teacher was able to accomplish in his own case — help them to receive from heaven grace sufficient to bear it.

If you could reach the innermost springs of human nature, find out why people are miserable and touch their mental and their moral condition, it would be surprising to see how many wasting lungs would cease to waste, how many pallid cheeks would begin to glow again with the bloom of health, how many dull, sad eyes would be lighted with the fires of youth, happi-

ness and peace, how many poor, miserable dyspeptics would enjoy their food, and find that anything that was fit for man's consumption agreed with them.

If we can touch the springs of action, and go directly to the sources of trouble and annoyance, by reaching the realm of causation instead of forever dealing with effects, we are able to change the condition of a person because we change the source whence that condition flows.

Mind Cure, even in its humblest forms, even in its seemingly unscientific application, has, without doubt, produced results far beyond any that could be produced by any form of drug medication or mineral administration. Not only is this fact claimed for Mind Cure by those who are its acknowledged advocates and defenders, but in Dr. Stebbins' recent lecture he made no attempt to deny it, while a recent writer in one of the popular magazines, Dr. Buckley (in *The Century*, June, 1886), who is a Christian minister, declared that cures which were performed either by faith, by prayer, by spiritual mediums, or through visits paid to the shrines of Romish saints, were all of them in many instances well-authenticated cases of recovery.

There is no doubt either in the scientific or religious world today that what is called Mind Cure is a great fact, and where Dr. Stebbins seems to us to have made a misstatement is, in supposing that this wave of mental healing is a mere transitory appearance, and that while it is here today it may not be here tomorrow. Dr. Stebbins and all other ministers and (to use his own language) all doctors may make up their minds that it has come to stay. It has always been in the world,

but in ages of religious darkness and superstition it has been shrouded, and never until quite recently taught as a science to the world in general.

All the charm said to attach to the relics of saints and to objects blest by ecclesiastical dignitaries, all the charms said to attach to certain holy places, holy wells for instance, answered very well as an evidence of supernaturalism to those closely wedded to the theological beliefs of the mediæval centuries; and until public school education was offered to every child in this republic, until people demanded the why and wherefore of everything, until miracles were challenged and the realm of the supernatural was fearlessly invaded by the scientists of this generation, a weird and fantastic garment of mystery was naturally woven around all cures that were performed without the aid of ordinary material assistance. But now that all these facts, gathered up from the East and West, the North and South, from recent times and from remote ages, are brought to bear upon the great law of the universe, and people ask, "What is the reason for this?" we know there cannot be an effect without a cause, there must be a way of reducing all these facts to a science, there must be a law that lies behind them all. People no longer credulous as they formerly were, no longer blind believers in the church as they have been until recently, no longer prepared to believe that God acts spasmodically and intermittently, as though the universe were run by machinery which God put into it at first, and wound up, and with which he occasionally interferes; no longer ready to believe there is a peculiar sanctity attached to certain externals: the world today says it must know the law which governs all these phenomena,

the intelligence of today says there must be a reason for this, and there *is* just as truly a law governing spiritual or mental action which operates in answer to prayer, resulting in a faith cure, or in a cure which is the result of drinking the water of a holy well or touching a cup that has been blessed either by the Pope or any other ecclesiastical dignitary, as there is a law which causes an unsupported body to fall to the ground.

It is today admitted in the scientific world that prayers are answered; that there is a result following upon earnest faith; but as yet *physical* science has been the only science taught in the Academies, while theology, instead of being a divine science, as the word signifies, has been relegated to the realm of the unknowable, the mysterious, the mythological and supernatural.

We believe in prayers and we know they are answered; but God answers prayer as much in harmony with his divine and immutable law, as He causes the grass to spring up and the fields to be covered with ripened grain in obedience to an immutable law. We know there is a result which follows earnest faith, as much in harmony with the constitution of the universe and in accordance with fixed laws of being, as the phenomenon of sunrise or of sunset. We know those events take place. The mind has in all ages asserted its sovereignty over sense, but naturally rather than supernaturally.

We are now beginning as a people to see that there must be a reason why for everything, that God is not an occasional interferer with the regular course of natural events, but is the very life, inspiration and soul

of all law and of all universal government. True spiritual or mental science (science meaning knowledge upon this subject of the power of the mind over matter) will lead in years to come to the practical understanding, not of physics, but of metaphysics, to the erection of colleges in which spiritual science will be taught, and the relation of the soul to the body explained, as today you are taught the relation of one part of the physical organism to another in anatomical and physiological classes. The time is coming when mental and spiritual science will be taught everywhere, when physical research committees will be composed of men and women whose qualifications have made them peculiarly adapted for the Psychological Professor's Chair. There will be Psychological chairs in all the world's universities ere long; professors of Psychology, which means the science of the soul or spirit of man, will become as common in every hall of learning, as a professor of chemistry is now well nigh universal.

If any one imagines that this mental cure movement, vague and chaotic though it may be as yet, is going to die out as the blue glass movement did, referring again to Dr. Stebbins's similes, we tell them there is no analogy between Blue Glass and mental science, as true *Mind Cure* acknowledges the whole of the mind of man, not merely one-third of it. If you are going to advocate a light and color system of cure, you certainly cannot see it perfected if you believe in blue glass only; you must have red glass and yellow glass as well as blue, for one primary color is not likely to do all the good which can be accomplished by the three primary colors acting in concert. We may have

a light and color cure, such as Dr. Babbitt so learnedly elucidates in his "Principles of Light and Color," a most interesting illustrative work, but to attain it we must employ all the colors when we apply color to healing of disease. If we employ music, as some French scientists have done with considerable success, we should never consider we were justified in applying one-third of the octave and leaving two-thirds of the scale entirely out of our calculations.

The Blue Glass movement may be called a "craze," because it recognized one of the primal colors and ignored the other two; and while blue no doubt has a quieting effect upon the nerves, and blue, being the color of the sky above you is symbolical of constancy and truth, and is most eloquent in the language of colors, whether it be the blue of the turquoise, which has always symbolized fidelity, or the blue of the forget-me-not in the floral kingdom, which has always been regarded as a token of constancy to one's friends, blue cannot and does not meet more than one-third of the necessities of human nature. Thus the "blue glass cure," passed away; it was not possible for it to act alone without its comrades of the prism.

If pure white light is administered, and is allowed to flow through all channels of communication with the mind; if the influence of all colors and all sounds upon the human mind and nervous system is understood—and we all know that both sounds and colors have immense effect upon both men and animals, and even upon the growth of plants—we have no hesitancy in saying that a scientific system can be built upon a recognition of the curative and sanative influences of light, sound and color. But to take one por-

tion of sound or one portion of color and say that fragment will cure everything, is to be a crank and ride a hobby, for every one is a crank and rides a hobby who believes that what he chooses to take up with will do all the work of healing, while he leaves more agencies untouched and disregarded than he acknowledges or advocates.

In Mind Cure as well as in physical science we must learn to be *in*-clusive rather than *ex*-clusive. Bigotry and narrow-mindedness will never succeed in doing more than making ripples upon the surface of human thought; but those who go deeply into spiritual science will find at length the philosopher's stone and the elixir of life, which the Rosicrucians and other mystics in Europe were so eagerly hunting for in the seventeenth century. It will never be found in the mineral world, nor yet in the vegetable or animal kingdom; but humanity will discover it in the spiritual nature of man; they will find it cradled deep in the soul which is immortal. When you are told in the first book of the Pentateuch that God said unto the human beings whom he had formed in his own image: "Subdue the earth; I have given every green thing and every living creature into your charge," does not the author of the narrative really put this sentence into the mouth of the Eternal: "I have given you a body which contains all there is in the three kingdoms of nature; I have given you a complex organism to control, and if you can control that perfectly, you will be the acknowledged lord and sovereign of nature in the physical domain."

And so in every age it has been found that those who have had power over wild beasts, who have

charmed the deadly serpent, have been those in whom the lower nature was held in abject submission to the higher; but the moment a man loses control over himself, immediately he lets the lower passions rule, then the lion can devour him and the serpent can sting him to death. There is no safety for man, no immunity in the midst of danger, until he arrives at that point where he is able to command and control everything beneath what is divine in himself by his own divine strength. Such is an epitome of the teaching of all sages.

So we say perfect health and perfect happiness are always results of spiritual culture, and that as the spirit rises superior to the flesh, as the divine nature in man asserts its sovereignty over the animal propensities, as man says in his higher nature to the brute within him, "Lie down and obey me," as he compels every mortal passion to yield to the supremacy of mind, to that extent and no farther will he be exempt from all danger and from all suffering.

You are told in the olden days that Elijah raised to life one who was apparently dead; that when he stretched himself upon the widow's son, who appeared dead, and looked up earnestly to heaven, calling upon the Eternal Being, the spirit came back into the body of the child, and he restored the boy to his mother. There is, perhaps, no adequate reason for believing the boy to have been really dead; the final link which bound the spirit to the flesh may not have been snapped; the probabilities are that the boy was in a deep trance and past all ordinary methods of restoration; those who gathered round him, including his poor, heart-broken mother, believed him to be really dead, and he

would soon have been dead in reality if it had not been for the prophet's touch and divine power. Elijah was a man of like passions with humanity indeed, but one who controlled those passions; a man who could stand alone on the top of Mount Carmel challenging eight hundred and fifty prophets of Baal and of the Groves, and compel them to behold the sovereignty of divine truth in the midst of an idolatrous and licentious company. If he was thus able to stand alone in the interests of eternal truth, daunted by no superstition and no danger, such a man could surely perform a wonder others were unable to attempt.

When we are told of the self-denying life of Jesus, of his long fasting in the wilderness, of his encountering and overcoming temptations in their most subtle and attractive form; putting every carnal appetite under his feet, together with all vain-glorious desires and selfish ambitions, refusing to use magical power to minister to sense, refusing to make a spectacle of himself by performing an ostentatious miracle, refusing to make compromises with the powers of darkness and thereby try to serve God with only half his heart, and the world, the flesh and the devil with the other half—it is no wonder to us that, having reached those spiritual heights on the summit of which he declared that his kingdom was not of this world, refusing all solicitations to head an army and figure in the *rôle* of a personal, warlike Messiah, that he not only spoke about putting all lower things beneath his feet and standing erect in true, spiritual manhood, but proved that he had gained a complete victory over himself and thoroughly tamed his own passions by controlling those of others. It takes a greater than

an Alexander or a Caesar to bid temptation and disease depart, and even to raise to life again those who are apparently dead. So when the disciples of Jesus, unable to come up to his standard in the performance of noble works, asked their Master, "Why cannot we do what you have done and what you have told us we also can accomplish?" He rebukes them not only for want of faith, but tells them of the necessity of prayer and fasting, *i.e.*, of continual aspiration toward heaven and perpetual reining in of the lower instincts as necessary prerequisites to the exercise of such highly spiritual powers.

If we take notice we shall observe that all through the New Testament record those who could perform such wonderful works were men who would dare everything in the interests of a righteous cause. It was no light thing to be followers of the persecuted Jesus in the first century; it was no fashionable and conventional move to join one's self to a Christian society then; it rendered one liable to be persecuted on all hands, to be relentlessly pursued by foes even to the death; the primitive Christians would fight for their religion and for their conscience at any sacrifice, and by the spiritual victory which they gained over pride, self-interest and worldly ambition, they developed the power which made them in a special degree healers and teachers of mankind.

There is no other road to equalling the wonders of past ages except by treading in the pathway of self-sacrifice in which the prophets, Jesus and the disciples trod.

When the question is asked, What then are the qualifications for real work in a metaphysical direc-

tion, what are the qualifications for real healing? we answer: You must heal yourself of pride, of selfishness, of carnality, put all Mammon worship beneath your feet, in place of the death of sin rise to a life of righteousness; overcome all desire for personal aggrandizement, and cultivate a supreme wish to benefit all mankind. Before you can be truly a healer in the highest sense of the word, the understanding of truth and the living a life in harmony with it, knowledge of truth and the love of it are both necessary. The true metaphysician, whose works follow him and prove the divinity of the science which he professes, is one who has first healed himself of all inordinate love of self, for then only can he go forward and heal his brethren.

The power to teach is the result of the understanding of truth; the power to heal is the result of the fervent love of truth coupled with love to all humanity. You may teach others, and yet yourself be a cast-away, as Paul expresses it; you may address the intellect, you may expound spiritual verities and may help others to understand truth, but you will never be a successful healer until you are a spiritually-minded person.

So long as people go into the work of healing for the sole object of making money, so long as they desire the gift merely as a means of livelihood, so long as there are any who take up mental healing simply for the sake of tiding over a difficult crisis in their financial career, but would willingly lay down the work as soon as they have piled up money enough to live without trying to help their fellow-creatures, there will always be some who make metaphysical healing appear ludicrous,

as such persons will be noted for their failures rather than for their successes. But all persons who go into the work with a sincere and honest desire to bless mankind, and while they do not refuse to be compensated for their time and services by people who are well able to pay, would never turn a poor patient from their doors because he had not the fee in his hand to pay for a treatment, must succeed. A true healer never refuses to give instructions gratuitously to those who are unable to pay, for true spiritual workers, while they acknowledge that the laborer is worthy of his hire, whenever they confer blessings upon others only allow themselves to be compensated by people who can afford to pay, and then only for the purpose of meeting necessary expenses. All true workers would go on working and working quite as fervently if they came into the possession of immense wealth, as those who love their work, however they may be circumstanced financially, do it for the love of it; willing workers, and these only, are true mental healers or true spiritual scientists in this or any age, in this or any country.

We hear it continually said that mental healers are mercenary, that people go into the work only to make dollars and cents. Now, while a great deal is exaggerated and a great deal is only unkind comment on the part of those who are more mercenary themselves than the mental healers whom they accuse, still there is no question that the very large prices charged for teaching and the very heavy fees exacted for treatment, and the attitude which many have taken toward the poor and needy, has brought an immense amount of reproach, some of it merited, upon what has been termed mental science, mind cure or metaphysical healing; but mental

healers as a body are certainly not an especially money-grubbing section of the community.

The use of the term Christian Science by Mrs. Eddy and her followers has naturally led people to suppose that the power to heal is a secret confided to some woman who gives particular interpretations of Christianity — a secret, moreover, to be obtained by payment of three hundred dollars for an ordinary course of instructions, and two hundred dollars more for a supplementary course, before people can exercise genuine healing power. Mrs. Eddy styles herself the discoverer of metaphysical healing. She is in truth no more so than is any person who has discovered metaphysical healing, which is only the discovery that mind is sovereign, and that the body can be made completely subservient to it. Mrs. Eddy no doubt was cured in the way she states in her book. She no doubt did find that all the methods of material science were unavailing in her case, and then a spiritual revelation came to her, and Divine power healed her as she was reading her Bible. She no doubt has received spiritual illuminations which have opened her understanding to see the nothingness of the vain show of matter, and the exclusive reality of spirit. But for any persons to imagine that they must make pilgrimages to Boston and sit at the feet of Mrs. Eddy in order to understand spiritual healing, is to be lamentably deluded. Any person who imagines there is any Mecca or Jerusalem upon the earth, or any one teacher who has in her keeping a special secret from God which she can sell at a large figure to those to whom she chooses to impart it, is the victim of a pernicious form of superstition.

When you are sitting in your own private room,

waiting for the spirit, the spirit can come to your attic or to your cellar as well as into Mrs. Eddy's class-room, though if you feel you are not so intuitive as to be able to receive the truth direct from the source of all life, that your relations with the spirit world from various causes are not so intimate as the relations of some others, then as it is God's will that we should help each other, by joining classes and sitting at the feet of teachers and holding communion with those in the higher life who have graduated beyond this earthly school, you can obtain very great assistance and help both from those who have cast off the material form and those who are yet subject to earthly limitations. It is an absolute fact that those whose clairvoyance is undoubted, and who have given the most satisfactory tests of their power, have seen spiritual helpers by the side of those who were engaged in a work of benevolence. Your "departed friends" do assist you, whatever may be said to the contrary. We do not say that all who derive assistance from their spirit friends know it; but when some who do know it hide a truth simply for the sake of satisfying the demands of what they think to be the influential part of society, the really influential, whether in the Christian church or anywhere else, will never approve of cowardice or hypocrisy. If you believe in Spiritualism and pretend you do not, there is not an honorable member of any Christian church who will respect you when he finds it out; but if you go before the world and state your convictions and say frankly, "I believe this, I feel so and so," letting the public know that you have the courage of your convictions, there may be people who will say, "I do not agree with the opinion

of such and such persons," but all honest persons will add, "I respect their honesty and admire their straightforwardness." We would far rather have our opinions contested and be considered in the wrong theoretically than be considered either cowardly or dishonest, as we must be if we cloak honest convictions. In the present state of the world's attitude toward all psychological subjects, to draw a veil of mystery over any work in which you may engage, to hold back facts with which you may be acquainted, may answer very well for those who seek only to sway the uneducated, but it will never take with enlightened people who have as much intellect as yourselves and as much power to understand and appreciate spiritual truths as you have.

Wherever metaphysicians endeavor to hold themselves aloof from others, organizing themselves into sects, and try to make out that all the power they have is locked up in some little narrow combination, they will find that truth will be like the wind, to which Jesus likened the Holy Spirit, when he said, the wind bloweth wherever it listeth, and you cannot tell whence it cometh or whither it goeth, so is every one who is born of the Spirit.

We do not use the term Christian Science ourselves. Why? Because there are many of our Jewish friends who have not the slightest intention of giving up the grand old religion of Israel, who are today performing cures metaphysically, and doing fully as much good as anybody who has taken a course in Christian Science either from Mrs. Eddy or any one else. Many of our friends, who have been in our meetings regularly, are Jews, and intend to remain so, and these have found nothing whatever in metaphysics which has shaken

their faith in the religion of Israel. There are also many who are members of Christian churches, and who intend to keep up all their church associations, who have found nothing whatever in metaphysics out of harmony with the teachings of Jesus and his apostles. If we use such expressions as spiritual science, spiritual knowledge, mental science, mental knowledge, we shall express the true idea, viz., that the unfoldment of spiritual and mental powers, not the learning of a form, not the ability to repeat off in a parrot-like manner a number of formulas, constitutes ability to heal, which is a result of one's spiritual and mental culture, allying one with the higher powers of the spiritual universe. We need to know that the true metaphysician is one whose own mind, whose own spiritual and intellectual nature is in the ascendant, for we have power to help others into the higher chambers of being only when we ourselves have risen. Spiritual and mental science means nothing more than spiritual and mental culture. People calling themselves Christian Scientists, declaring that it is almost a sacrilegious act, almost idolatrous, to advocate even fresh air and proper attention to dietary laws, are simply absurd. Jesus said to several whom he healed, "Go wash and be clean;" and while the spiritual significance of those words is undoubtedly far deeper than the letter, and referred to the washing of all impurity from the mind, not merely to taking a bath, yet we all know the cleanliness enjoyed by the Mosaic law contributed very largely to the health of the Israelites, in the midst of nations suffering from dreadful diseases, and such is always the case where sanitary laws are observed. But we must always remember that results on the

external plane are the natural outcome of our mental and spiritual state; that as we become more and more allied to spiritual realities, more and more mental, moral conquerors over sense, we become more and more scrupulous in all that appertains to health, even on the material plane. Instead of the body being neglected, and mental science meaning that you should ignore the body and all demands of the body, what is meant by pure metaphysics is that mind should be assigned its rightful place over sense; mind must be supreme and matter its servant; the body is the instrument of the soul, but the soul must be the exclusive performer upon the instrument.

We have nothing to say in *reply* to Dr. Stebbins' lecture, only that to our way of thinking he did not go far enough into the science and philosophy of the subject; he does not appear to have thoroughly grasped the great spiritual principle which underlies Mind Cure, and we do not wonder if he and many others have not, for it is very rarely that mental healing is so presented to the world that it can gain acceptance at the hands of the thousands who have been educated in the prevailing materialistic (even though religious) modes of thought.

When the New Testament is interpreted in harmony with reason and the higher intuitions of man we shall regard perfect health as the reward of perfect purity; and when we thoroughly understand metaphysical healing we shall know that we must pay close attention to our every thought, and that only by moral purity can we advance to the perfection of external blessedness; we shall know that we must cure the mind of jealousy, pride and carnality, finding an outlet

for error and an inlet for truth. To get people into such a way of thinking and acting that they think more of the welfare of their fellow-beings than they do of their own private interests, will be to bring nearer the glorious time when health, happiness and virtue will be forever united upon the earth.

True metaphysical science is the basis of all reform. The true metaphysician is found in the Kindergarten and in the Moral Educational Society; the true metaphysician is found attending to the culture of good habits in those whom he treats and educates; but instead of whitewashing the sepulchre or making clean the outside of the cup and platter, patching up the body while the mind is yet in error and the morals are yet debased, the true mental healer affirms the spiritual to be the realm of causation, the realm whence all words and actions spring: "as man thinketh, so he is." As long as we entertain pride, vain-gloriousness, selfishness and sensuality, so long shall we be the victims of suffering and death; but so soon as we think only of righteous and humane thoughts, and get ourselves into true and loving relation with God, the Infinite Being, shall we rise superior to all lower things, ride safely over the tempestuous billows of the outer world into those calm havens of perpetual peace and rest, where beatified spirits, their earthly pilgrimage safely ended, work in the enjoyment of a rest that is forever active, in a state of being where there is no fatigue, no sickness, no decay and no death, throughout the boundless ages of eternity.

LECTURE II.

WHAT IS METAPHYSICS, AND WHAT IS MEANT BY METAPHYSICAL HEALING?

THE public is frequently told by professors of metaphysical healing that it is necessary for students to join private classes for instruction in the science; and to the end of supplying such instruction many teachers are constantly forming classes, admission to which can be obtained usually on payment of a fee ranging from a few to a few hundred dollars. Mrs. Eddy, the well-known leader of the Christian Science Movement, president of the Metaphysical College in this city and pastor of a religious society, claims to have discovered metaphysical healing, and consequently many persons suppose it necessary to go to her or one of her certificated students to obtain the needful instruction in the event of their desiring to become conversant with the theory and practice of the science. In *Science and Health*, a large volume written by Mrs. Eddy, and in the *Journal of Christian Science*, a monthly magazine enjoying a considerable circulation, the ground is taken that this particular lady is the originator of the metaphysical movement in this country, and the almost, if not altogether *infallible* exponent of metaphysical science. This position is, of course, fiercely antagonized by many who claim to possess fully as much power as Mrs. Eddy or any of her

students in the direction indicated, and who have not taken a lesson of her or any of her students, or read a line in her book, or seen a copy of the official organ of the college over which she presides. As we are continually besieged with questions as to our position with regard to Christian Science, not being ready to adopt the title Christian Scientists ourselves, we deem it advisable in this preliminary or introductory lecture to give once for all our plain, unvarnished views and state clearly our position in this matter. Your present speaker, in common with many another naturally sensitive and impressible individual, has from earliest childhood been the subject of intuitive guidance, and when at the tender age of five years he became conscious of realities not discernible by external sense, a revelation came to him instinctively that ailments of every kind were aggravated by dwelling upon them, and were in most instances speedily overcome by forgetting their existence, and directing thought elsewhere. At that early age, then, a child grasped the first principle of metaphysical healing, and that without books, teachers, or the slightest assistance from the conversation or opinions of the persons with whom he lived, all of whom were destitute of any such perceptions or beliefs. Mrs. Eddy says a light broke in upon her mind after a very severe illness, while she was yet almost at death's door, and that the New Testament narrative was the source whence her mind received its first bent in the direction of Christian Science. This we can readily believe, and can also easily understand how peculiarly susceptible a religiously disposed mind is to receive as literally true the New Testament anecdotes at a time when ordinary physical means have

been tried and found utterly wanting in a time of direst need. So far we go heart and soul with Mrs. Eddy; but our proposition is to dilate upon the universality of experiences and powers similar to hers. We propose therefore to take a leaf from her bound book of counsels and acknowledge principle rather than person in all that appertains to true spiritual science. Mrs. Eddy is one out of many who have been blessed with remarkable spiritual experiences, but it is not to her or to any other individual who now lives on earth or who ever has dwelt on this planet that we must turn for infallible light and guidance. Men and women are but windows, through which the light of immortal spirit shines, and the less restrictive our opinions are concerning that part played by single individuals in the accomplishment of human happiness and welfare the nearer we grow to spiritual truth and mental liberty. Having said thus much on the score of the source from which metaphysical science is derived, let us now proceed to give our reasons for publishing this present series of discourses. We have already alluded to the prevalent statement of teachers that they must organize private classes for instruction. We will add that we do so ourselves, and for the following reasons.

On the public platform and through the agency of the printing press we can give a fair general outline of what we teach in private; but the special advantage of private classes is that they afford opportunities for elaborate discussion of the views advanced by means of questions and answers. These cannot be embodied satisfactorily in a printed address, because no two minds need exactly the same explanations, and there-

fore in the classes no two persons ask precisely the same questions. The subject is infinite, and touches upon every conceivable topic of interest to mankind; and were the readers of these pages present in a private class composed of smart, intelligent, inquiring minds, they could not fail to be impressed with the great advantages to be gained in the class-room, almost unprocureable outside of its precincts: for the class instructs itself; one member enlightens another, and there can be no true class unless it be made up of men and women, yea, and children also (for children are the aptest scholars), who come together not simply to listen to a lecture, but for mutual edification. The lecture-hall and the class-room are not rivals, and one can never do the work of the other. The lecture-hall is for the multitude, the class-room for the few, *i.e.*, for the few at a given time, though for all at some time; as the science of being, ontology, as it is sometimes termed, is a science for all mankind, it is a gospel, good news for all people. The term Metaphysics is very old, and has been much used by scholars to define a system of reasoning prevalent among the ablest German thinkers, and powerfully proclaimed by the renowned Bishop Berkeley, an Englishman in the last century.

Though much mystery has been attached to the word by controversialists, it is itself a very simple and innocent expression, literally signifying *mind over matter*; and just here now that we have arrived at a lucid definition of the word, let us proceed to our task of further explanation by considering frankly and fairly the relative positions of the two great schools of thinkers into which the world which really thinks at all is

divided. There are really only two prominent and distinctive schools of philosophy extant, the metaphysical and the physical, the materialistic and the spiritualistic. The metaphysical school properly includes all who believe spirit to be the dominant force in the universe, all who believe in the sovereignty of mind and the subserviency of matter; thus all consistent Theists are metaphysicians, in that they attribute all material effects to spiritual causes. Swedenborg states the metaphysical position tersely and accurately when he declares that the world of spirit is the realm of causation and the material world the region of effects. The great question of the day among students is whether does matter evolve or generate spirit, or mind beget matter. There may be many great and almost insuperable difficulties attendant upon such an inquiry; we do not propose in this address to bewilder our hearers or readers with an incomprehensible succession of arguments and counter arguments on this knotty point; we will content ourselves with calling your attention to a few prominent facts which throw light upon the inquiry and tend to simplify the elucidation of the vexed problem. Let us begin with the old adage or axiom, "Out of nothing, nothing comes." We do not wonder at the contempt and ridicule poured upon certain assumptions of narrow-minded theologians by modern skeptics, for theology has been so debased in many quarters as to give utterance to the absurd statement that the world and all that is in it was made of nothing. To say the world was created by God is not ridiculous, for by God is meant Infinite Spirit, Eternal Mind, Supreme Intelligence; but to say God made it out of nothing is to speak so foolishly as

to bring Theism into ridicule and contempt. Were theologians consistently to affirm that God made all worlds out of his own idea, and thus return to the wisdom religion of antiquity from which the doctrine of emanation sprang, theological utterances would be intelligent and credible, and happily a move is now being made in that direction, especially by the liberal clergy of all denominations. The homogeneity of the substance of the universe is a doctrine very generally proclaimed by science; the atomic theory, now put forward with much vigor by some of the most brilliant intellects on the planet, leads to the conclusion that there must be a condition of being absolutely homogeneous; all heterogeneity is therefore simply phenomenal and transitory, while the true essential substance of being is self-existent, eternal, immutable. The theory of atoms is very well so far as it goes and may commend itself forcibly to the intellect; but we beg of you to ponder well this startling truth in connection with it, viz., that the existence of atoms is purely hypothetical and conjectural; they are reached only through mental processes of inference and deduction; as they make no appeal to any one of man's five bodily senses, no believer in their existence ever professing to have encountered one in any of his physical researches, they are mentally apprehended, certainly not physically comprehended; they have no relation to sight, hearing, touch, taste or smell; they exist therefore in the minds of professors, and so far as the schools have any knowledge — nowhere else.

This consideration leads us to make the following declaration as a basis for our metaphysical temple: Atoms are known only to mind; therefore they are

mind and in mind, and being mind they have become known to mind, mind taking cognizance of mental entities which the physical senses fail to perceive. Let us see where this proposition lands us. Atoms are conscious, intelligent; they think, feel, love; they are, in a word spiritual ideas, living, moving thoughts; and being such, when their motions are witnessed through their subordinates the oft-mentioned molecules, they display powers of choice, preference, selection, etc. Let the proposition be once admitted that behind the moving, shifting scenes of matter mind is operative, acknowledge mind as primal and causal, and you will no longer be bewildered as you watch the evident intelligence and sagacity displayed by the individual monads as they evince selective appreciation and in their marvelous movements show attractions and antipathies similar to the emotions which sway humanity.

Let us try to think of God as the Eternal Infinite, the grand and glorious sum of all life and intelligence, the infinite ocean of uncreated Being in which we live and move and have our being. A personal or anthropomorphic idea of Deity is foreign to metaphysics and also foreign to pure Theism, unless the personal idea have reference to the microcosmic revelation to the human mind of the macrocosmic infinitude of Being.

We, as individual souls, live in the Infinite Soul; we are within the embrace of infinitude. God's life embraces, encircles us; it is the only life there is, and our life is included in the infinite whole. We are then in the Eternal, and can never get outside the Infinite; there is no time outside of eternity; there is no space outside of universal substance. Infinite substance, infinite being, not infinite space, is the metaphysical

idea; for what is space but the imaginary distance between two points, two objects or two ideas? The idea of space is itself a conception born of impotence and ignorance; for there is no space, there is neither void nor vacuum, anywhere. Spirit is omnipresent, and where the senses fail to discern anything, and the human intellect fails to realize anything, the nothingness supposed to exist in the universe is the measure and limit of man's mortal and finite thought of being.

How ridiculous it is when we think of it to try and conceive of empty space, unoccupied distance. How far more rational to dwell upon the omnipresence of spiritual reality. You will doubtless have observed ere this that in speaking of Deity and the soul we have used the word "being," but not "existence;" the two words to us convey totally different meanings: to be is greater than to exist; that which is, is greater than what exists, for to exist is to stand out apart, away from something else. Being is spiritual, existence is eternal; being can never be destroyed or lessened, existences come and go; they are here today and gone tomorrow; therefore there is a subtle means of reconciling creation out of nothing with metaphysical truth, but in order to do so you must make two words out of one, and nothing must stand no thing. Things may be brought into existence out of what is superior to all things, if by things you mean objective existences palpable to external sense. A thing is generally considered neuter; chairs and tables are things, but it would be an insult to call a human being a thing, as a human being is infinitely superior to a thing, and it is always an insult to compare an individual to what is inferior to him or

herself; using the word "thing" then for an inanimate, outward, perishable object, a something modeled from mind, but only mind's expression on the lowest plane of its operations; things are produced out of no things but out of a power, force, energy, impulse, will, which can create and destroy things by remodeling as it pleases the something which for want of a better term is commonly called the force of nature. That *something* is self-existent is an axiom; the puerile inquiry, if God made everything, who made God, is unanswerable; for the word "God," meaning Infinite Goodness, the Good One, stands in the English language for eternal and self-existent Spirit. Power is Eternal and Infinite, and Power in its last analysis is Deity.

Now let us proceed to a definition of the individual human spirit. Every human soul is a manifestation of Deity, a living thought of God, a divine idea; the divine soul or essential ego called by Oriental mystics the *atma*, is the divine of man, the immortal entity which never changes, and can never lose its individuality. This divine spark of the infinite fire of life is all there is of man in the image of God. The divine soul is the center round which all else revolves, and thus we are justified in speaking of the absolute deathlessness or immortality of the soul only as we regard each separate spiritual unit or essential atom of life distinct from its external relations and environments. Immortal mind is the consciousness of the soul, its understanding of itself and of its relation to eternity. Mortal mind is an anachronism, as all mind is immortal; it is, however, employed by some as a convenient figure of speech; to be more definite

and explanatory it is necessary to use an ampler phrase, such as mortal state or condition of mind.

You often speak of changing your mind, and by so doing you only change your opinion of your method of thought. This is changeable and changes constantly, while the mind or seat of thought lives forever. In the use of language we cannot be too careful, as careless speaking creates more ill-feeling and entanglement than all besides; but a difficulty unfortunately, and we may add improperly, inheres in words themselves, scarcely two lexicographers agreeing perfectly as to their exact meaning, and all dictionary-makers giving several often diverse interpretations of the same word. From this source alone innumerable misunderstandings have arisen among professed metaphysicians as well as with the outside public; almost all metaphysical treatises need to be supplemented by a glossary, and as glossaries differ, obscurity to the mind of the general reader is almost inevitable.

In this series of lectures we shall endeavor as far as possible to simplify and popularize metaphysical terminology, not so much by the almost futile attempt made by some to exclude all unusual and difficult words as by an endeavor to trace their derivations and explain them, so as to make them familiar and self-evidently expressive throughout this course of instruction at least; whether others will be ready to adopt our interpretations or not remains to be seen. Our principal object is to make our own utterances plain enough to give those hearers and readers who may have hitherto been unfamiliar to a large degree with metaphysical phraseology a practical introduction to the many words constantly in use, and

yet vaguely misunderstood by a large percentage of students of metaphysics. Let us say once and finally we are no one's followers. We commit ourselves to indorse no one's theories, and we do not even pause to inquire whether we agree with Mrs. Eddy, Dr. Evans, or any other accepted authority on matters metaphysical. We are uncompromising advocates of free speech and a free press, and pity the wretched sycophancy, we might almost say idolatry, of those who make worshipful heroes, almost divinities, of certain men and women whose conspicuous position before the public, while it naturally and justly brings them celebrity, is no guarantee whatever that they are in any special manner divinely illuminated or inspired. The first step to be taken by all students of spiritual or mental science is to achieve mental or spiritual independence. Thus the oft-repeated cry of metaphysicians, "Let go of all earthly props and lean only on God," is never too loudly shouted. The question, of course, naturally arises, how can we lean on God? The first commandment of the decalogue, Thou shalt have no God beside the Eternal One, is susceptible of a variety of interpretations. Consequently, while the mass of Christians as well as Jews the world over are willing to join in the fervent ejaculation of Israel scattered all over the earth, "Hear, O Israel! the Lord our God is one Lord!" and, while they are willing to unite further in the sublime words of the Old and New Testaments, "And thou shalt love the Lord with all thy heart, with all thy soul, and with all thy mind, and with all thy strength," the question of the manner in which divine revelations reach mankind is always a matter of dispute.

Conservatism alleges that God miraculously, supernaturally, revealed himself to patriarchs and prophets who lived several thousand years ago; and Christianity sums up all ancient revelations by affirming that in the historical Jesus of nearly two thousand years ago divine revelation was finally completed. Liberal thought, on the other hand, is never tired of affirming that God's revelation is incessant, uninterrupted, that God speaks as well as spoke, writes as well as wrote, and reveals as well as revealed his will to mankind. The translation of the idea of revelation out of the past into the present tense is the great triumph of true liberalism over conservatism. This liberal view of revelation is the corner-stone of metaphysical healing, as the true metaphysician depends solely upon divine, omnipresent help in all times of trouble, and relies exclusively upon divine strength, not as doled out professedly by narrow and exclusive schools of theology and medicine, but as imparted by way of celestial influx lighting up the entire nature of man and teaching him to consider himself as in daily and hourly communion with the Infinite Parent of all spirits. This idea does not, as some suppose, and that most erroneously, do away with the intervention of kindly human beings; it does not separate us one from the other as regards our existence on earth or in any other part of the universe, but it teaches us to bow before the shrine of truth only, and it makes individual conviction of right the standard for each human being. It recognizes no infallible or semi-infallible book, church, creed, or man; the essential ego, the *atma* within, is the final court of appeal: so every man becomes his own king and priest, as the chart whereby

he must steer his vessel safely into the port of endless felicity is not an ancient parchment scroll, neither is it the fleshly tablet of the heart; it is the spiritual table of stone, or rock of ages, the divine nature in man, which lies at the very root of man's being and will forever constitute him a self-reliant entity and yet a continual pensioner on the divine bounty; as Swedenborg says, "All life is an influx from the Divine Mind." In that sense all are dependents and recipients, and none of us have anything which we have not received, though in another sense we are self-dependent, as we do not need that any finite being should stand between us and the Infinite Fountain of all life. Metaphysical healing, which is healing by the power of mind over matter, acknowledges the Infinite Mind as not only very near to but positively the essential life of every finite intelligence, and it is to arouse that thought and feeling within the human mind, to enable it to lay hold of this great truth, that constitutes the true art of healing.

No one can have read the New Testament narratives without being forcibly struck with the constant allusions therein to a power resident in the patients themselves, called faith. This faith must have been vastly more than simple belief in a man or a doctrine, or it could never have been the instrument whereby they were made whole. Faith literally means fidelity; its Latin equivalent is *fides*, from which the English word fidelity springs; now fidelity or faithfulness means honor displayed in conduct, or honorable motive. Acting with an honorable motive is necessary to faithful work. Now, if faith makes whole, faith must be equivalent to spiritual health, wholeness

or soundness ; faith has no fraternity with hypocrisy or simulation. Faith is honor, integrity, pure and simple. It shrinks not from persecution or opposition ; though it does not hazardously court oppression, it has no fear of man-made law ; it scorns Mrs. Grundy, and is ready to take its stand on the simple rock of conviction, smiling at the angry breakers as they dash in blind fury and impotent rage against the solid terra firma on which the spirit conscious of rectitude takes its stand. This is, in brief, saving faith ; it is loyalty, and loyalty must ever be assigned the highest place in morals.

We have no intention whatever in this course of lectures of indulging in historical controversy on the New Testament ; that is not our aim and object, but as this book will doubtless fall into the hands of a large number who have been brought up in the Christian faith, and who still revere the New Testament as a heaven-inspired volume, we will leave it to theologians and historians to settle the external points of controversy always raging and address ourselves to the spiritual teaching beneath the cover of the letter. Divine laws and methods never change. It is a matter of utter indifference to us whether names, dates and localities can be depended upon or not. We have a record in existence highly prized by millions of civilized men and women, which is literally crowded with cases of the marvelous restoration to health by unusual means, means not endorsed by the conservative medical colleges, at least, when every device of medicine was useless, and had been abandoned in despair, and what lends added emphasis to the New Testament story is that it is not altogether unique. Other his-

tories perhaps more venerable still are replete with similar narratives. Egyptian and Hindoo priests in the long, long ago healed men and women in ways so similar to the methods of Jesus and his disciples that one may be easily pardoned for thinking that possibly the Christian scriptures were in large measure transcripts of older Bibles. Be this as it may, the greater the antiquity and the more numerous the instances of such kinds of healing, the more testimony in its favor. If spiritual healing were something new, born in this century of novelties and sensations, it might be a craze, a nine days' wonder, a bubble on the surface of thought, here today and gone tomorrow; but as it has stood the test of thousands of years, and constituted the great secret of Oriental theosophy long before A. D. 1, there can be no chance of its exploding now; it has lived too long and conquered too many obstacles to be silenced by persecution or ridicule, but like the hardy forest oak of centuries' growth, it grows hardier with every storm, and promises ere long to become the supreme, masterful giant among the trees, in comparison with which all other forest growths will fade into impressive insignificance. Idiosyncrasies like parasites will come and go; for a time they may so cover the stately trunk of the tree round which they wind their poisonous arms that they are by superficial observers mistaken for the tree itself; but one by one they perish and are looped away, while the tree whose life they threatened, being a tree of life immortal, shows its vigor in no way so powerfully as by its repeated victories over what may be termed the enemies in its own household.

Metaphysical healing, or more explicitly, healing by

spiritual power is the only absolute method of healing. Spiritual science like mathematics is absolutely exact, while all beneath it is valuable just in so far as it is related to it and no further.

We do not, in our teachings, deny that cures are performed apparently by outward remedies. We do not deny that many reputed cures through the agency of faith and prayer are unreal, and are followed quickly by relapses; we shall not strive to evade an issue or shirk a difficulty arising from such, to many most unwelcome facts; we shall, however, make a sincere and earnest effort to help all who study with us to meet these difficulties bravely, until at length we hope they completely overcome them. All we can do either in lectures or classes and all healers can do in their practice is to help all whom we and they come in contact with to rise to such heights of spiritual attainment that, like climbers to the summit of some lofty mountain they find themselves above the tempest, while the dwellers in the valleys are drenched with rain and alarmed with sonorous peals of thunder and flashes of blinding lightning. Those who have made the steep and toilsome ascent of a great elevation, standing at its top can look up only to clear blue skies and shining sunbeams, beneath their feet the clouds and tempests hold their carnival. In brief, metaphysical studies are intended to help you all to ascend the mountain of health, on the summit of which you are free from, because above the reach of, drenching rains, furious storms and sombre clouds which hide all heavenly landscapes.

To qualify one's self for healing others needs that all the work of self-healing through spiritual growth

be accomplished first, and before you can yourselves be free from disease and suffering you must be free from that dwelling-in-the-valley condition of mind which, in spite of all the boasted culture of these closing years of the nineteenth century, is unhappily the average state of the average member of polite society. Let no one imagine there is a royal road to health other than the king's highway of constant and soulful effort to attain what lies before and on high; none can dispense with the initiatory work of spiritual culture, which is not always easy at first, but is on the contrary like the little book said in an ancient allegory to have been eaten by a prophet, bitter to the taste, difficult to swallow, but sweet as honey when once it had passed the alimentary canal. To correct a vulgar misapprehension in the minds of many, it is a duty we owe ourselves as well as the public, to say that simple denial of the existence of disease will never effect radical cure in difficult cases, however much it may charm away the minor hysterical difficulties of hyper-sensitive people. The utter disregard of all so-called laws of health advocated by extremists is to a large extent a fallacy based upon sciolistic assumption, and certainly not upon a spiritual understanding of the true science of being. "Say it's not there, and it's not there," is not a formula which will be found to answer in serious cases of derangement; magic may be very attractive to the marvel-loving and the superstitious, and it is impossible to affix limits to the power of human imagination; but stumbling along in the dark of nescience is not walking in the light of science, and if we are to teach a science and expound a philosophy we are surely called upon to insist that a race must be run and a battle fought by

every separate student before a prize is secured or a crown is won. To indicate the line of march to be followed by every soldier in the regiment is the work of the teacher, and to struggle to discipline every passion, appetite and desire so that every inclination which wars against the soul may be curbed and reined in, is the work of every student. Let us then accept this great twofold truth at the outset of our studies. "My Father worketh hitherto, and I work." The Father coöperates with the child; the human mind must do its part, the human will learn its lesson and throw its influence on the side of truth, and then in rightful relations between the Creator and the creature we can discern the advent of a glorious state in which sickness will be unknown, and error and ignorance be dead, crushed by the all-victorious heel of the sun-clothed woman, or the affections illumined with divine wisdom. No more beautiful hymn was ever written than the one by Bowring, found in almost every collection, every verse of which ends with the glorious sentence, "God is wisdom, God is love." Here we have the sphere of truth, not a single hemisphere. We must be wise as well as loving, intelligent as well as sympathetic, rational as well as emotional, before we can scale the pyramid and reach the apex of successful humanitarian endeavor.

LECTURE III.

WHAT IS DISEASE, AND HOW DOES SPIRITUAL SCIENCE PROPOSE TO OVERCOME IT?

I N our last lecture we hope we defined with sufficient clearness our reasons for adopting the phrase "Spiritual Science." It appears to us the most lucid and comprehensive title or name we can possibly apply to the system we are trying to expound. Remember, we lay no claim to invention, discovery, or originality; exposition and explanation constitute our only forte. Mrs. Eddy and her followers use the term "Christian Science," and call themselves Christian Scientists. For several reasons we refuse to accept that label; because of its exclusiveness, and by reason of its distastefulness to many minds, we consider it should be surpassed by those who do not claim to be Christian in the narrower sense of the term, which is after all, an ecclesiastical and to some extent a sectarian one. The words "Christ," "Christian, and "Christianity " are not pleasant to the ears of our Jewish friends, neither are they at all acceptable to a large number of Spiritualists, Theists, and Free Religionists, all of whom can study and practice mental and spiritual science. That the power to heal does not belong exclusively to a set of persons belonging to an exclusive sect or party is self-evident, and no publication of recent times has done more to enforce this fact than an article in

the *Century Magazine*, June, 1886, in which an eminently Christian man, a Christian apologist and partisan, we may say, points with unexpected candor and liberality to the equal benefits flowing from the practice of persons of widely different schools of thought and phases of religious belief. Roman Catholics and Protestants, Faith and Prayer Healers, Spiritualists and Buddhists, all point to the miraculous cures effected by them in accordance with their own peculiar and distinctive methods of operation; and it cannot be denied that Allopathy, Homœopathy, Hydropathy, Magnetism, Electricity and Eclecticism, besides an immense number of minor systems, can all point to their laurels and bring forward marvelous cases of cures performed to substantiate their claim that their particular system or mode of treatment is the only really efficacious one. Not only miracles, but miracles of healing, *i.e.*, wonderful or astonishing, and therefore truly marvelous cases, are continually brought before us. Statuolence and vitapathy are numbering up their jewels and sending out accounts of the wonders performed through some mysterious agent hard to define, but evidently potential and curative in its influence, while Light and Color cure is so much the rage in some quarters that the disciples of the sun's rays refracted through the prism and admitted to rooms and baths through various colored panes of glass triumphantly point to the refulgent orb of day, and declare that when any are sick among them they have only to call upon old King Sol to restore them to health.

The tendency of the present day is toward eclecticism in everything; but unfortunately the so-called eclectic is

as much creed-bound very often as the most rigid allopath. His creed itself is perhaps a more liberal one, but he is often a rigid dogmatist nevertheless. True eclecticism in spirit rather than in name never denies the good accomplished by any person or any system; and when a metaphysician is intelligently and inclusively eclectic in his theory he never refuses to accept gratefully the blessings conferred by those who do not sail under the metaphysical flag or avowedly practice in harmony with metaphysical formulæ. Disease, as the word itself implies, is the want of ease, the opposite of ease. Health is harmony, disease is discord; and while an old-school doctor may attribute illness to a mincepie, while a mental healer will argue that functional derangements have their rise in disturbances of the mind, diverse though their opinions and methods may be, both may succeed, or possibly in some instances the disciple of Esculapius may succeed where the mental healer does not, in removing at least the symptoms of the malady. That medicine is not an exact but only an experimental science is everywhere conceded, and the simplest common sense is surely enough to convince a most ordinary thinker that to experiment with poisonous drugs and dangerous minerals is a pretty risky affair. We advocate a system which employs nothing deadly and permits the use of nothing at variance with man's highest ideal of correct and harmonious living. We place spirituality and morality in the foreground and teach a theology rather than *materia medica*. By a theology we mean a spiritual science, just as truly a science as geology is a science. You notice the termination of the two words is the same; the distinguishing Greek noun in the one case is

theos, and in the other *geos*. *Theos* means God and all divine things, *geos* the earth and all terrestrial things; therefore theology should be as much a science of the heavenly world as geology is a science of the earthly state.

Anthropology, or the science of man, can never be truly taught unless we consider man as a spiritual being; the gross materialism of medical colleges brutalizes instead of elevates the students. They are taught to ignore if not to deride all things spiritual, and in their learned ignorance tap their foreheads and declare all their intelligence is boxed up in a physical brain in the interior of their heads, whereas the simplest reasoning ought to convince them that such cannot be the case, as the human brain changes as constantly and as radically as all other portions of the body, while the four great spiritual powers possessed and manifested by humanity, Memory, Understanding, Affection and Will, live on long after the molecules forming the brain have changed so entirely that probably not one of these original minute particles of matter remains. "The brain secretes thought as the liver secretes bile," is the utterance of many a college-bred young man, and medical colleges are educating women in these days to the same height or rather depth of sciolism. Life is a spiritual power, man is a spiritual being, the basis of life is spiritual. "Dust thou art, and to dust returnest," was not spoken of the soul, but only of the frail changing tenement called the physical body. These and many other aphorisms and truisms stand at the very threshold of metaphysical discoveries. The basis of our philosophy must be spiritual, and when we have found the spirit we have found the key to all the mysteries of

human existence. Who can minister to minds diseased? is the question ever recurring among invalids. Popular novelists put into the mouths of their heroes and heroines the plaint, "Oh! how much longer will doctors try to discover in the body the cause and seat of these ailments which we know only too well can be found only in our sad and discontented minds?" Dyspepsia, neuralgia, consumption, liver and kidney difficulties, and a host of other distressing maladies appear in the body reflected in a mirror as it were, only after they have found a lodgment and taken their origin in a discordant mental state. Many metaphysicians say there is no body and therefore it cannot suffer. Such reasoning may be considered thorough and logical by some minds, but to the mass of humanity it does not and cannot appeal with the force of truth. We do not deny the existence of the body, though we regard it only as an effect, certainly not as a cause. Even the spiritual body, which is the real imperishable structure in which the spirit dwells or which it forms by the exercise of its volition as an instrument of expression, is only an effect of the essential life principle, without which there could be no body, which is but an instrument, the body holding the same relation to the spirit the organ holds to the organ-builder.

We can conceive of the possibility of there being in the world men who could build organs if they tried, but have never built any as yet. We can conceive of slumbering talent, sleeping causal power, if we may use such an expression; latent genius, dormant energy we meet with on every hand, but an organ without a mind to bring it into existence is an impossibility. To try and think of one is to endeavor to realize the im-

possible. We can conceive of spirit entirely separate from matter, dwelling in a realm of pure mind with no organ of expression, and so we can think of spiritual beings who have never had any earthly experience, but a body without a spirit is as impossible as a house without a builder. The New Testament informs us of two distinct bodies, one natural, the other spiritual. The word "natural" in that connection of course means physical or material, or, when applied to mental things, to that state of condition of mentality which man shares in common with the lower animals; there is then an animal body and also a spiritual body. You must take notice not only in reading the Bible, but also the works of Swedenborg and other spiritual philosophers and seers, that the word natural, whether rightfully or wrongfully we will not now discuss, has been used only in its lower sense, and signifies animal material, or physical, therefore it is said the natural (animal) man (or part of human nature) does not comprehend the things of the Spirit, of God. They are indeed, as Paul says, foolishness not only to the physical senses, but also to that worldly mind and proud intellect, which, though capable of amassing many important facts concerning physical existence, has no means whatever at hand for discerning spiritual truth or demonstrating immortality. It is to the spiritual body our attention is turned when we utter the oft-repeated truth, "Man never dies." The human body never dies, for the spiritual organism does not see corruption. It is not dust, from dust it did not spring, and unto dust it can never turn. It may improve, and grow more and more beautiful as ages move, but death and decay can never effectually assail it.

It is a noteworthy fact that in all ages when angels or spiritual messengers, ministering spirits, have appeared to men they have shown themselves as perfectly human in their form, and always in the enjoyment of perennial youth. The angels never grow old; they are young always, and these angels, ministering spirits or messengers, are your own brethren, members of the race to which you belong, human beings more fully developed than yourselves; as men are more fully developed than boys, and women than girls, so angels are more fully developed than men and women, and that is all the real difference there is between the angels and you, who are a little lower than they. The spiritual body cannot wear out or decay, and there is no reason why the physical body should; and here we are stating a novel and startling proposition, not new to students of the occult, not new to those who have peered deeply into Rosierucian and other mysteries, but diametrically opposed to the prevailing belief of Christendom and all the rest of the world. We ask you to lay aside all your prejudices and preconceptions, and lend us not only your ears but your most earnest attention while we reason with you on this matter, for remember we are no dogmatists. We ask no one to agree with us, but we fully agree with the author of Proverbs in this at least, that it is a shame and folly to answer a matter before we have heard it; we must all be ready to welcome revolutionary truths, and not let the popular idols of misbelief and ignorant superstition bar for us the Golden Gates which open into the temple of heavenly wisdom.

The body is frequently compared to a machine, and a machine wears out: therefore say those who compare

things which differ, and a machine differs widely from a human body, "the human body must wear out too."

"Constant use wears out my piano," says a musician, "and constant use wears out my body too, for my spirit's fleshly tabernacle is an instrument which wears out by constant use just as truly as a musical instrument grows old and useless by continued service." Now let us see whether there is really any true analogy or not between the piano and the human body. In the first place, the body is animate and the piano inanimate; that is a wide difference to start with. In the second place, the wood, wire, ivory, and all the other materials which go to make up a piano are just so much inert matter put together by mechanical skill, but endowed with no recognizable power of recuperation or increase. Can a piano lose several pounds of its weight and then recover them? If a piece is knocked off from the piano it is gone, it never replaces itself; if the bulk of the instrument is lessened it never recuperates; but man does. Man's body is not made in any sense after the fashion of a neuter machine. The physical body of man is an ever fluctuating course of molecules; the particles composing the human body change every moment. Thus the structure is being incessantly renewed, and this perpetual renewal of the fabric is an antidote to all destruction and decay.

The elixir of life so long sought for by the mystics could never be discovered in any powerful medicine or potent spell administered by sense, and those who become to any degree versed in the esoteric doctrine of magic know that the utmost claim made by the wise and learned initiates of secret spiritual orders was that by a life of rigid and long-continued self-discipline

they could arrive at so high a point in spiritual development as to be able to look from thence with sublime indifference on all material things. They claimed, as Jesus claimed, that the highest condition of man was when he had reached a stage in his unfoldment where he could say with truth, "I have power to lay down my life and take it again, power to destroy the body, the living temple, and build it again." This power is not the exclusive right or possession of one here and there, but is common to universal humanity, and the secret of the unlimited prolongation of life in the body is the simple but all-comprehensive secret of so disciplining the lower to the higher nature, that the spirit can command the body instead of the lower passions controlling the spiritual aspirations and desires.

We do not say that physical immortality is ever desirable, but we do say that the happiest, purest, easiest, and most natural way for the spirit to quit the body is for it to withdraw from its sensuous envelope in response to a more powerful drawing toward the spiritual realm of being.

There is a vast difference between the thought of always dwelling in a material form and the thought of being able to do so if one desired. We do not believe the most perfect race of beings the planet will ever sustain upon its surface will become physically immortal, but we do believe the reason why they will not always remain on earth is because they will not wish to. Is there not a vast difference between voluntarily leaving a tenement and being rudely evicted from it? Is it not far sweeter and more reasonable to contemplate death as the voluntary severance by the spirit of

the chord which binds it to the flesh than to think of death as an accident or a something dreadful and inevitable to which we must all reluctantly submit? In death robbed of its terror, regarded as a welcome change, a happy release, there is nothing to be feared; but in death as the result of accident, the effect of dissipation, or the last stage in a long, painful illness, there is indeed much to be feared and avoided if possible, and judging by all accounts received from communicating spirits who have passed through death summarily or prematurely, their condition beyond the grave is anything but an enviable one. They seem in many instances to be like poor victims of a sad catastrophe, driven from their homes, their dwellings swept away by fire and flood, while they, homeless, helpless, hungry and naked, wander as wretched mendicants around the haunts which once they called after their own names. Disease is most certainly unnatural, and so is unwelcome transition to the spirit world; the dear good old man or woman who departs in peace, having fulfilled every duty on earth, passes away, not reluctantly, but joyously; in such cases the spirit makes no effort to retain the body, but rather gladly lets it go. In many instances those who attained power to preserve their earthly forms as long as they wished, according to mystic writers, preferred to pass from the realm of mortal sense to lingering any longer here, and as Hargrave Jennings, an eminent writer on the Rosicrucian Mysteries declares, that those very men who had power to make gold by magical means no longer cared for it, as no mind bound by the love of mortal things is sufficiently emancipated from worldly desires to have attained to that sublime spir-

itual altitude which must be reached before one can exercise the true magician's wand.

Disease should not be nor will it be the reason for man's passing to spirit life in the new generation. Disease is a something so repulsive, so hateful, that fortunes are spent every year in the endeavor to overcome it. The numberless doctors in every city, almost in every village — there are swarms of medical men, and most of them have a fair, some a very large practice — amply testify to the natural hatred of sickness which in every part of the world naturally fills the human breast. The greatest men of the East, the most celebrated in all history, are those who have destroyed and conquered disease and established health in its stead; but though there are a great many excellent men, ornaments to society, in the medical profession, it cannot be denied that diseases multiply, and the death rate increases in the very heart of the pretentious and highly cultured civilization of the present day. Why is it, we enquire, that while doctors multiply, so do diseases? Why is it that almost every new medical work contains a description of some new disease and how to treat it? Theological quackery has always taken for granted that children came into the world already ruined and lost. Schemes of salvation have been invented to save men from the inherited curse, and children's minds have been blighted in the bud by the inculcation of doctrines, upon which every conceivable abuse has fattened. Medical quackery has taken it for granted that children come into the world physically damned; but the medical man, unlike the priest, does not offer a full and free salvation from all the physical effects of Adam's fall, while the church does hold out

hopes of unending felicity and more than a return to the bliss of Eden for those who take her spiritual nostrums in the forms of belief and sacraments.

Children should never be taught to look upon disease as anything but unnatural and foreign to their original constitution. Health, not disease, should be held up before them as in accordance with nature's laws. Disease, the want of ease and its opposite, is no more natural and necessary than discords are in music. The science of melody, not of an unmelodious noise, is taught in our academies and conservatories. Truly, disease is a state of imperfection, but it is more and worse than imperfection. It is a state of inversion of good, a perverted condition, disorderly and utterly foreign to the law of growth; it is a mistake, an error, a something never to be expected, petted, fondled or condoned with. Diseases and vices are all alike tares which truth must bind in bundles for the burning in the unquenchable fire of purity and divine understanding. We must make no concessions to disease, no compromises with it. It must be attacked root as well as branch, eradicated from the system by its prior eradication from the mind, and it is this work of eradicating disease which spiritual methods are alone capable of accomplishing. Causes, not symptoms, must be attacked, for if we fail to find the source of error, no matter how often we may lop off its branches, its root remaining, it will continue to put forth new wood, new leaves, new flowers, new fruit. A razor can never do the work of a depilatory, scissors can never take the place of tweezers. External methods of treatment temporarily destroy appearances; they remove outward indications, but instead of destroying the root of the

malady they essay to cure, they throw fresh strength and vigor to its already robust root.

We cannot for a moment doubt the evident sincerity and deep conscientious feeling of many who parade the vices of society before the world, and especially before the young, but while giving them credit for the goodness of their motives we are compelled to differ from them entirely in their method of operation. Private lectures to young men only or to young women only are not necessarily evil, and when of a strictly anatomical and physiological character may fairly be said to constitute a legitimate fraction of collegiate education; but our deep seated conviction is that co-education, or the equal training of both sexes in mixed schools and universities will soon completely supersede the one-sided training still so much in vogue. It seems to us for this and other yet more important reasons a mischievous concession to old fogysim for modern reformers to speak to one sex in the absence of the other on any matter in which both sexes are equally interested; and as nothing can possibly affect man without also affecting woman, and vice versa, so that system of training which seeks publicly and privately to educate men and women, girls and boys together, in all that pertains to their genuine welfare is the nearest approach to the ideal in education.

But the most important question before the world is what to teach and how to teach it. The recent celebration of the two hundred and fiftieth anniversary of the founding of Harvard University, one of the most celebrated and influential colleges in the world, has opened afresh the question of the true basis and best methods of human

culture everywhere. Newspapers are crowded with glowing accounts of anniversary exercises, reports of brilliant speeches by eminent educators, and learned essays by worthy men and women on educational topics fill the pages of the leading magazines, while the pulpit takes as a text, "Add to your faith knowledge," and straightway discourses upon education. Education is unfoldment, not cramming; it is a healthy, natural exercise which ought to be positively delightful to all who engage in it. Instead of being regarded as an irksome task or unpleasant duty it should be unalloyed pleasure, and it is wherever the true meaning of the word is upheld in the methods employed. The trouble is that a great part of many people's time is spent in learning what they have to unlearn afterwards. Children and adults are all taught many things it can do them no good to know. The less one knows of vice the better, for knowledge of evil benefits no one. It is only the knowledge of good we require; there is infinite meaning, which does not, however, lie upon the surface in the old allegory in Genesis, of the tree of the knowledge of good and evil. The knowledge of good is enough, to learn evil is both a mischievous and superfluous study. Time is fleeting, and the conservation of both time and energy is the object in view in all sound ethical and economical instruction. Many persons talk ridiculously of young people seeing the world and sowing their wild oats. A popular delusion seems to have inebriated the minds of many to the effect that contact with sin is positively beneficial; thus young persons ought to see death (miserable life) in all its hideous foulness, not always indeed in the naked ugliness which is so repellant to all sensitive

persons, but masked in brilliant salons, in aristocratic brothels and polite gambling hells; the cesspools of iniquity in which many young men are not only permitted, but encouraged by their elders to roam, are the plague-spots of society, the festering sores on the social body which should never be recognized except by those who recognize them only to remove them.

When we were lecturing in San Diego, in Southern California, we were questioned as to the good or harm being done by a certain Ben Hogan, who was drawing crowds nightly to a Methodist church and regaling his audience upon the sweetmeats and spices which he had carefully culled from the gaming table, the habits of confidence men and other disreputable individuals — the newspapers publishing column after column of instructions in the art of cheating. All this, remember, from the lips of a “converted” man posing in the role of evangelist, or revival preacher. Again we say we do not impute unworthy motives to the man in question or others who follow courses similar to his. We do, however, most vehemently denounce the modus operandi of any such revival work, for if it revives anything it can revive nothing but prurient curiosity and a distorted inventive genius which will in many instances set to work and endeavor to improve upon the models presented from the sensational pulpit. It is useless to say the lecture is delivered in the interests of morality, and the lecturer never finishes without sermonizing upon the wickedness and terrible consequences of such dastardly acts. The bulk of the young people in his audience who have been attracted merely for amusement are in too many instances like children who eat the middle out of a tart and leave the crust; to such

the glowing accounts of vice are the jam or mincemeat, while the moral teachings between which the sensational body of the discourse is sandwiched is the forsaken and unpalatable crust and as the crust of a strictly orthodox pie is often nearly as unwholesome as the center, it may not be altogether a mistake to refuse it, for revivalists instead of dilating upon the natural and inevitable consequences of misdeeds, picture on the one hand a hell utterly at variance with all ennobling sentiment for the finally impenitent, and instant salvation, and, in the event of the body's dissolution, glorification, for all who believe then and there that Jesus is their Saviour and the atonement made on Calvary the propitiation for all their sins, past, present and to come.

We cannot be too urgent in our protest against bringing young people especially, face to face with evil; necessarily such befouling contact with pitch only blackens the one who handles it, and never does it give the slightest resisting power to those besmeared. The work of true science is to enlighten youth in true knowledge and virtue. There is no science of evil; evil is unscientific, irrational; it is opposed to all truth and right and it can never assist any one to the right knowledge of anything to be shown a picture of something maimed, hideous, distorted; such a mental image should never be allowed to pass before the mirror of the youthful mind. Plenty of evil will be brought before young people in their contact with society as at present organized in any case without teachers of morals stirring up foulness and causing their listeners to inhale the stench of error.

Just as it is with moral obliquity so is it with physical disease; to study disease or *pathology*, the

so-called science of disease (literally a treatise upon disease, or a word about it), is to make a lamentable mistake, as it introduces a highly objectionable, an exceedingly pernicious element into a curriculum. We do not want to know anything about disease except in this sense: to know what health is, and therefore to understand that whatever is opposed to it must be disease. Take, for example, a teacher of art: he needs to show the students whom he is instructing how to draw or paint correctly, he must show them how the lines and colors should look, how they should blend; his incessant and untiring endeavor is to place the true model, the correct ideal, before them; in their ignorance and inexperience, and too often through carelessness, they will do a good deal of bad work, they will disfigure paper and canvas by crooked lines and discordant combinations of color; but it is not for the teacher to imitate their errors and discords, wasting time, energy and material in multiplying incorrectness. He must be in all things faithful to his highest ideal of right and perfection. If the lesson is only how to draw a line, the teacher must draw the line correctly and never any other way than correctly. The student must become familiar with the perfect line, see it before his mind's eye, and by constantly gazing at it and dwelling upon it he will at length be able to duplicate it. Now, nothing is so necessary in a college of health as to get the minds of students and invalids onto health and away from disease. Everything in the house should be harmonious, colors should blend, forms should be true to nature, sounds should be melodious, everything grating and jarring should be rigorously excluded, and, above all, patients should

never be encouraged to talk about their ailments. Disease is not a proper subject for conversation. It is well enough to mention it confidentially to an experienced friend, or one to whom you apply for relief, but to make it a topic of discussion on ordinary occasions is both poisonous and disgusting, as many persons are so pitifully sensitive to the feelings of others, and many have such vivid imaginations, that they are at once made unwell themselves by hearing of the sicknesses of others. A hospital for this reason is often a nursery for disease; dormitories filled with ailing and complaining patients, moaning and sighing, turning restlessly from side to side on their uneasy couches, prevent recovery among sensitive people, despite all the care and kindness of doctors, nurses and attendants. The same is true of lunatic asylums, prisons and penitentiaries. In all such institutions, no matter how good the management and efficient the officials, the inmates corrupt each other as one breathes disease and insanity from the atmosphere impregnated with noxious emanations. A vitiated room from which air and sunlight are excluded is a chamber of death, but when poisonous gases breathed from the patients add to the unwholsomeness of the in any case "sick chamber," the combination of horrors is fearful to contemplate.

Thanks to the progressive spirit of the present, sanitation is being made a study; ventilation is receiving attention, sunshine is being welcomed, and forms of treatment are surely if slowly becoming less barbaric, but the institutional fever shows little signs of abatement even yet; to mass sufferers, lunatics and criminals together is still the prevailing custom and idea, and

until such ideas and practices are fully eliminated from society disease will increase, crime will multiply, and organic efforts to check it will prove ineffectual. In short, metaphysical methods, though in perfect harmony with sanitary and dietetic measures, though in full sympathy with every effort to put virtue and cleanliness to the front in place of vice and dirt, are at deadly variance with all those antiquated hospital and asylum theories which still hold sway in popular belief. Overcome evil with good, is the adage of all true metaphysicians. This good is health versus disease, sanity versus insanity, virtue versus vice. To isolate the sick and then surround them with the healthy, to isolate the insane and give them thoroughly sane companions, to isolate the vicious and put them in the society of the positively virtuous, is the key to complete reformation in medicine and reform. Whenever possible, patients should be treated in their own homes, and every true healer must teach his patient the science of health, thereby making him strong to resist disease in future.

LECTURE IV.

PRAYER AS A HEALING AGENT.

FROM the earliest times, prayer has been assigned a prominent place in therapeutics, not indeed by the hard-headed scholars and materialistic philosophers who pride themselves on what is now popularly regarded as scientific agnosticism, but by the great mass of mankind, and we can never overlook the fact that the majority of men and women are not and never have been great thinkers. Emotion sways a far larger multitude than can be influenced by cold logic. Thus the logician may have a select, but usually only a small assembly to address, while the emotional enthusiast, no matter how illogical or even irrational his conclusions, usually finds himself when on the platform face to face with a numerous auditory. It is just so with literature. The books most widely read are never those which appeal to the profoundest depth of human intellect. They are sensational and romantic treatises dealing with the affections rather than the reason. Love stories flood the book-market, and they always find a sale, while purely scientific works have only a very limited circulation. It cannot be denied that mankind in general is far more emotional than rational. They are far more religiously than scientifically disposed; for if today scientists may be

counted by millions, religionists number hundreds of millions.

Religious belief is natural to the race. It cannot be eradicated; all endeavors to eliminate it must entirely prove futile, for it is an essential product of human nature; but like all other tendencies, it does mischief when allowed to run wild; it needs training, disciplining and hedging round with reasonable walls or fences of intellectual restraint. The emotions, sentiments, feelings, all need to be assigned to their proper places; their functions need to be studied, and their culture and exercise made a matter of the most careful consideration. Emotion is essential to love, for love is itself an emotion, or at any rate it is the source of emotion. Hate and dislike are only inversions or perversions of its expression. Religion is truly founded in love; thus the two greatest commandments of religion are, Thou shalt love God and thou shalt love thy neighbor. All religious sentiments, duties and obligations take their rise and find their fulfillment in love. God is love; love is the supreme good; without it there can be no virtue worthy the name either in theory or practice. Even the old Roman idea of virtue, as synonymous with valor, courage, bravery, had its source in love. Men love their country, their homes, their families, their co-patriots; therefore they are ready to fight for them. They even shed the last drop of their heart's blood for what they love the best. Whatever is beloved has its valiant defenders and, if need be, its martyrs, but whatever calls forth no affection inspires no heroism, no ardor, no devotion. We all know how potent is the spell of affection; it is stronger than all beside; it is the absolutely unconquerable element in

man's constitution which links him to deity and immortality. Love inspires prayer, and true prayer is nothing more nor less than love in exercise. Prayer must be regarded as affection struggling to accomplish wonders on behalf of a beloved object. As love laughs at bolts and bars and undertakes to effect an escape from prison which reason could never pronounce feasible, so love lays hold upon infinite benevolence, allies itself with faith, forms allegiances with hope, and controls both faith and hope, using them as servants to do its bidding. Love is mightier than either faith or hope, mightier than both combined, but employs these sister graces in the accomplishment of its end. It takes them indeed into partnership with itself; but they are juniors, it is ever the senior and the director of the firm.

Prayer is spoken of as foolish by many who do not understand it and cannot comprehend its relation to eternal and unchanging law. From their standpoint it is folly to pray; prayer to them is idle breath, and were they to attempt to pray in their present frame of mind, unless the attempt to put prayer to a fair test changed their position and personality, they would utterly fail to gain answer to their petitions because in reality though seeming to pray they would not and could not pray at all. Prayer is the outgoing of spiritual energy; prayer is no rival of work, no substitute for earnest and practical effort. It is work, only it is not work of any ostensible kind. It is not physical employment, but it is the putting forward of the most earnest effort of the spirit. It is sometimes hard, even painful, agonizing work. It uses every nerve of the spirit, it strains every fibre of the mental being;

thus many persons are exhausted through the fervor of their supplications; they are positively worn out mentally and physically, through the hard work some earnest prayer has been to them. True prayer, however, does not of necessity involve difficult and trying labor. On the other hand, quite the opposite; for when rightly understood and intelligently made use of, the agency of prayer is the exercise of the sweetest, calmest and most tranquilizing of all the powers and activities of our being. Let us consider prayer under several distinct heads.

First, does prayer, or does it not, presuppose fickleness on the part of Deity, or mutability in the law governing the universe? We answer unequivocally, without an instant's hesitancy, true prayer acknowledges first and last the unchangeableness of Deity and universal law. How then does prayer accomplish anything if God and law are immutable? Precisely in the way that all work is rewarded and industry crowned. We must understand what the universal, immutable law is before we undertake to say what can and what cannot transpire beneath its sovereignty. On the question of universality and immutability of law in the universe most thinkers are agreed, but on the question, what is the source and character of this all-pervading and all-prevailing law? philosophers differ widely. Theism postulates law as the manifestation of intelligence; it conceives of Infinite Mind as the original inspiration of law, but atheism considers law to be supreme over intelligence and the cause of it. To use a favorite expression, and adopt a favorite method of those calling themselves agnostics or materialists, reasoning from the known to the unknown,

from the seen to the unseen, from the physical to the spiritual, from effect to cause, let us see where we will be landed. Will it be in the arms of cold, unfeeling force, or in those of warm, conscious and loving intelligence? There can be in the earthly state no law without pre-directing mind. Laws are not the creators of will; the laws of a country or a state do not pre-exist and then slowly evolve will in the persons whom they govern; but will is in every case the source of the being, and the only means of the enforcement of law. If we then have to do in universal nature with an Infinite Intelligence, an all-directing mind, and if we ourselves are recipients of the Divine nature, may there not be infinite truth in the Scripture passage, "God worketh in us both to will and to do of His good pleasure?" God works in us, God prays to us. We hear the supplicatory voice of the spirit of the Eternal in our own souls whenever conscience speaks, for conscience is not as some vainly imagine — a mere product of earthly training to be altered and modified by changing beliefs and circumstances. Conscience is collective knowledge, universal knowledge, concrete information, truth heard and known to some extent by all humanity.

Dr. Solomon Schindler, in a very excellent discourse delivered in the Columbus Avenue Jewish temple, pointed out to his audience one of the most striking illustrations of the fact of the Divine indwelling, when he showed how human ideas of wrong always remained, but they grew keener and more vivid as a brighter light of truth and knowledge illumined man's understanding. We think more things wrong today than we formerly did, because we have keener perceptions of right as a

people than the Israelites had in the days of David and Solomon. But we never call that good which our ancestors regarded as evil, while we do consider many things evil they in their ignorance at least tolerated as allowable. Every one of the ten commandments constituting the Decalogue still remains at the foundation of all enlightened jurisprudence the world over. To acknowledge one only God, to refrain from evil speech, to observe one day out of every seven for rest, to do no murder, to commit no adultery, to deal honestly and bear only true witness, and to covet naught, all these are commands engraven on the heart of society. Truth when once apprehended is never lost sight of by the world. Truth never becomes falsehood, wrong never becomes right. We do not all hear the voice of truth with equal distinctness; we do not all enjoy an equally abundant moral revelation, but so far as it expresses itself at all, the moral sense is the same in every human being the wide world over. We must never let go of the proposition, there is an absolute right and an eternal distinction between right and wrong in the very nature of things. Sophistry alone endeavors to rob us of our moral heritage and becloud the clear vision of the immortal soul.

It is natural to man to ally himself with celestial power, to seek divine help and heavenly aid in every time of doubt, difficulty and trouble. The very act of prayer is a conscious and effective effort put forth by man in reasonable hope of achieving by means of it a definite and desired result. Half-way fatalism, with its manifold errors and inconsistencies, is always ready to step in and declare prayer to be foolish and valueless, because prayer as a spiritual power cannot be measured

and detected by earthly standards. The thorough-going fatalist, if there is such a person living, must deny the possibility of changing any conceivable condition in any part of the universe by any conceivable kind of effort on the part of man. Therefore, all action is either inevitable or useless. We must either consider ourselves entirely incompetent to accomplish anything by any sort of endeavor, or we must allow that all our endeavors are foreordained and part of an infinite plan we have no hand in altering. If fatalistic argument is sound, even fatalism itself does not necessarily offer any objection to the efficacy of prayer; it merely compels us to consider ourselves in the light of machines, and our prayers as a part of the inevitable working of the clock-work arrangement of our being. Prayers are answered at all events; to say the least, they appear to be answered. They are not in vain, for many and many a sufferer who has vainly sought relief in all other directions has found relief in prayer. Let scoffers say it is fancied or imaginary relief, let them in their supercilious contempt for all things spiritual declare prayer to be consummate folly, an exercise unworthy of rational beings; their vulgar jibes and sneers can never alter facts, which indeed are stubborn things. The efficacy of prayer is a demonstrated fact in this world in the nineteenth century, and if imagination and fancy can be induced by prayer, and these are such powerful therapeutic agents that can relieve suffering and cure distressed maladies, if they can turn despair into hope, misery into joy, complaint into thanksgiving, then let us thank God for having so constituted us that we are amenable to the blessed curative influences of fancy and imagination.

But what are fancy and imagination? can skepticism decide? Are they not mysteries, well nigh insoluble factors in human economy? The word "imagination" leads us to suppose that, when we imagine anything, something is imagined upon our brain or some state of our consciousness; to imagine is to reflect an image; something impresses the brain and imprints thereon a likeness of itself which we see with the mind's eye, independent of the physical organs of vision. Imagination should not be repudiated or laughed to scorn as it too often is, but carefully and scientifically recognized and cultivated; imagination and fancy need careful training and discipline it is true, not repression, they are spiritual and mental powers of great importance and interest to us all and can be so utilized as to render unspeakable benefit to their possessors and cultivators.

A great many answers to prayer, so-called, are simply results of stimulated fancy or quickened imagination; but the peculiar state of activity into which these powers have been brought by the effort of prayer has proved itself therapeutically indispensable under the existing circumstances. When some years ago Prof. Tyndall proposed his "prayer test," which excited so much controversy and feeling both in scientific and religious circles, he entirely failed to comprehend the true nature of prayer and showed himself totally destitute of knowledge on spiritual subjects. If prayer were an outward, formal, mechanical act consisting in the repetition of certain formulated phrases, it would be easy enough to employ prayer in one hospital, but not in another; but as true prayer is entirely distinct from ritual observance and is an emotion of the spirit,

an inspiration of the mind, not the parrot-like repetition of stereotyped words, Prof. Tyndall could have no possible means of knowing where prayer was offered and where it was not; he could only tell where an outward form of words was employed, and the employment of a set form of words or the introduction of the element of outward speech into prayer is not regarded as essential by any true believer in the efficacy of prayer.

In the New Testament prayer is permitted orally and possibly recommended in the adoption of the *paternoster* as a model form of prayer; but Jesus laid by far the greater stress on silent, secret prayer, the prayer of the retired chamber, the prayer of the earnest soul, pouring out its petitions at the throne of heaven, when no earthly eye or ear could see or hear. In a hospital oral prayer might be peremptorily forbidden, an intolerant board of directors might refuse to sanction any kind of religious service on the premises, but no managers could force the souls of the inmates to be silent; watchers might be stationed at every bedside, to prevent the slightest semblance to a prayer escaping from the lips of any person in the building, but all the while that prayer was forcibly interdicted the most earnestly heartfelt, the effectual, fervent prayer of the righteous, which availeth much, might be ascending like fragrant incense to spiritual realms and obtaining from thence responses so marvellous that the materialists who had forbidden prayer could only attribute signal cases of unexpected recovery in their wards to the inexplicable action of undefined laws and forces of nature.

Prayer is not confined to locality. It matters not how far away the one may be who prays for a sufferer.

A prayer offered in India is as effective for an invalid in London as though offered in the British metropolis at the patient's bedside. It is, therefore, impossible to interdict prayer, which is a lifting up of the spiritual nature in confident expectancy of winning a suit in a heavenly court. Prayer, moreover, does not depend for its efficacy upon the correctness of the suppliant's creed; prayers are offered to the Eternal under the greatest variety of names. Jehovah, Brahma, Allah, Jesus, are all names frequently used in prayer to designate the Supreme Being. From the point of view of controversial theology they cannot possibly be all correct, as they do not all represent the same idea of Deity. Jehovah is a distinctly Jewish conception of the Infinite Being. Indeed, there are two distinct and widely divergent ideas embodied in this mysterious name. Jehovah, or Yahveh, represents the Eternal Being, infinite in power and majesty to the most advanced and illumined seers and sages of the house of Israel; but to the ordinary undeveloped Hebrew mind Jehovah is a local and titular being, the unseen head or president of the Jewish clan, a tribal divinity, who takes up arms for Israel against all its oppressors. Etymologically speaking, the name legitimately represents the Infinite, as it signifies the always-enduring, the ever-living; but no matter what the word itself may mean to scholars, when used in prayer its value depends solely upon the idea associated with it in the mind of the worshiper. Thus we can readily see how very wide apart in thought and feeling many Jews may be while they all address Jehovah in their prayers. One addresses the Infinite Being, boundless, ineffable. He endeavors to affix no limits to the being and love

of God. He views the Supreme Intelligence as an infinite fountain of matchless justice, love, truth and wisdom, utterly incapable of an emotion of fanaticism or partiality toward any race or individual, while another, using the same outward form of prayer, pictures before his mental vision a capricious Deity, who fights for one race under all circumstances against all others for the sole reason that he has elected Jacob's descendants to share in his covenant of mercy. The prayers arising from the minds of two such widely different classes of religionists (though sheltered under the cover of a common family name, the poles asunder in belief and sentiment) would necessarily induce totally different results in the suppliants who offered them, and draw responses from widely separated planes of spiritual existence.

Take now the name of Jesus as a very common example of similar diversity of thought and object; no two minds conceive of Jesus in exactly the same way, while different bodies of professing Christians have persecuted each other even to death on account of diversity of view regarding Jesus. Calvin and Servetus were both Christians; both called on Jesus to deliver them in their hour of need, but one called Jesus "God the Son," the other called him the "Son of God," and for this difference in expression one believed the other to be in danger of everlasting condemnation. There can be little question of the sincerity of either the apostle of Geneva or the celebrated Socinian whose death he instigated. Such a terrible result of verbal and creedal bigotry is only valuable as a most powerful incentive against attaching too much importance to creeds, dogmas and expressions, while the real

worth of religion, its spiritual element, is ignored and well nigh forgotten. We cannot, however, if we study spiritual laws and principles fail to see to what an immense extent our motive or intention in prayer determines the result. The Roman Catholic Church has always laid great stress on direction of intention. The same prayers, almost invariably the Paternoster and Ave Maria, are repeated, whether the object be one of universal or private and personal import. Masses are said in the same words for widely different intentions, and it is always claimed that masses and prayers bring about the special ends for which they were offered. The spiritual truth veiled in this practice does not lie near the surface : we have to dig deep into the wells of mind to find an adequate reason for this belief. If prayers were answered according to the letter of a petition, then it would matter very little what the state of mind might be so long as the correct words were uttered.

Such a foolish belief appears to hold sway not only among those pagans who use praying machines, which grind out prayers as a hand-organ grinds out music, but among many whose so-called Christian education ought to have instilled far more enlightened ideas into their minds. What is really no prayer at all is often confounded with prayer, and prayer is therefore brought into disrepute, insulted and ridiculed, because the common sense of the country cannot see the utility of a pretender masquerading as a genuine spiritual power. In many houses of worship prayer is brought into disrepute more than in any infidel lecture hall or atheistic publication ; the stale jokes and supereilious jibes of the worst kind of atheistic attack on spiritual

truth are furnished by the ridiculous mummeries of professedly religious people; the very persons who are most punctilious in their outward observances of religion are frequently religion's worst enemies, not of course intentionally, and not always hypocritically, as many persons who are no hypocrites are simply thoughtless conformists to an ancient habit, and go along with prescribed "devotions," because their ancestors were accustomed to say the prayers they repeat daily.

Reform in religious worship today shows itself nowhere so advantageously as in the changes made in old liturgies. Take the orthodox Jewish service for example. Not only is it tedious in the extreme on the mornings of all fasts and festivals, and a considerable tax on the ordinary attendant at a synagogue at the usual Sabbath morning service, not only does it contain no end of phrases utterly out of keeping with the best sentiment of the age and entirely foreign to the condition of all civilized communities, but on account of its extreme length and extraordinary complexion it is usually gabbled through with by the reader, while many of the congregation talk to each other in their seats, and scarcely make a show of giving it any attention. Then we may ask, why do they attend the synagogue regularly; are we to censoriously condemn them and uncharitably number them among that worst element in the sect of the Pharisees which receives such scathing denunciation in the New Testament? Are we to conclude that they are sharks and Shylocks, men without mercy, pretenders to religion for the sake of gain? By no means. They are simply superstitious, modern Kabalists of the unenlightened type; shrewd men of business they often are, but frequently honest

in their transactions, kind and merciful to the poor and the distressed, good husbands, fathers, brothers, citizens and friends; they are simply in matters of religion creatures of habit; they believe in some vague, mysterious way that a peculiar value attaches to certain old forms of words muttered over in certain supposed holy places at holy times; they have borrowed from antiquity the customs of Oriental Kabalists without understanding, as the uninitiated never did understand, the inner significance of Kabalistic incantations.

The enlightened spirit of today wants no Kabala, or if retaining one at least proposes to translate and understand it, and if employing it at all use it with the intellect, not ignorantly, as a savage employs a talisman. In the Episcopal Church of England and America, as well as in the Greek and Roman churches, we find many vestiges of Kabalism, though the ordinary English country squire does not look much like an Oriental advocate of mysticism. The principle, however, is the same; you must go to church, you must read or say your prayers. As to praying, that is quite another thing, even an extemporaneous form of words is discountenanced by extreme liturgists; not even a clergyman is expected to pray except from memory or from a book; the living thought and living word are checked in favor of stereotyped formularies, yet many attendants on Episcopal churches say they have everything they need in their prayer-book. They may have a "sound form of words," but soul cannot be printed, published and sold at every bookstand.

We do not for a moment say that the Church of England service is not a beautiful compilation, and we do not deny that many a clergyman so reads the service

that we can feel a real spiritual force emanating from the reader and inspiring us to lift up our hearts to God; but too often the prayers are read off mechanically without awakening any responsive feelings in the hearts of the auditors, who ought to be, and professedly are, worshipers. Not only in churches where liturgies are employed, but in many denominations where they are frowned upon, prayers are studied beforehand, fixed up to look nice, committed to memory until they look like dudes and dandies aping a clerical costume; they sound like ripples of soft music on the cultured ear; they are refined, scholarly, tasteful, gentlemanly, ladylike, artistic, poetical prayers; but how often are they true prayers, how often are they prayers at all? When the Angel of Prayer travels over the earth, according to a beautiful Eastern legend, to gather the prayers of humanity and bear them aloft to the throne of God, how much incense do you think he receives from the prayers of those who are renowned for the exquisite loveliness in which is couched their anything but heartfelt petitions? Nothing to us is more repellant than something not a prayer, trying to appear such! We do not, we beg of you to remember, bring a charge of insincerity against any sect of persons, neither do we urge the discontinuance of any liturgy and litany any of you may find helpful in your own lives, but we do ask you to consider that you may teach children to say their prayers day and night, yet never teach them to pray. Indeed, it is hardly necessary to teach, or to try to teach them to pray. True prayer is spontaneous, ejaculatory; it is involuntary, as natural as breath. It would require an effort to keep it back; to repress it would be to stran-

gle, to suffocate spirituality. Just as where there is fire there is always smoke as a consequence, so where there is true devotion in the spirit, prayer results as a necessary consequence. What then about public prayers offered audibly in the midst of public assemblies by a person appointed to conduct or take part in a religious service? All we can say is that if a real prayer is forthcoming in such a place at such a time, no matter whether the words are extemporized, read or given off from memory, the necessary conditions to make a prayer is that the soul dictates and speaks through the utterance. When that is the case every one in the room feels a spiritual presence and acknowledges the kindling of a supernal fire. Some advanced minds of today use the word aspiration instead of prayer. Perhaps it is on such occasions very often the fitter word of the two. To aspire is to pray; it is to desire, to mentally ask, and therefore, physically, to place one's self in a receptive attitude to receive present blessings. Our own idea of true prayer is exceedingly simple; any child can understand it; and whenever we have been asked to address young people on prayer, we have found most of them catch the idea immediately. By prayer we no more undertake to change any law or reverse any established rule in nature than we do by opening a window, inserting a ventilator in a wall, ploughing the earth, irrigating the soil, pruning the fruit trees, taking exercise, food, sleep, or a bath, or, in a word, doing anything to change outward conditions in ourselves or our surroundings, by intelligent compliance with natural demands, and by sagacious and industrious coöperation with nature's laws and provisions. Now, one of

the most formidable objections against prayer is, we can neither change God nor nature. Certainly we cannot, and we do not attempt to. But there is no law of God or nature which, when we understand it, does not make provision for some exertion on our part, for some exercise of our free agency. To revert to the fatalistic objection, all our reply to the fatalist is, if everything is ordained, our prayers are ordained. We cannot, in that case, help praying, if we pray, and thus prayer becomes a part of the universal plan, and must be recognized as a divinely appointed agent in bringing about a predetermined result. Many physicians and fatalists scoff at prayer; they tell us all spiritual aid is sought in vain, but at the same time they give you powerful material remedies and tell you that you are violating all reason and common sense if you do not swallow their nostrums. Now, on the plane of physical sense, called by some metaphysicians the substratum of the mortal mind, material agents doubtless have a certain value; certainly that value must have been originally imparted to them by mind and can at any time be augmented or decreased and in many instances created, or removed *in toto*, by mental action. We say to all such objecting doctors, if you can believe in the potency of your drugs, minerals and manipulations, surely if you have the slightest apprehensions of spiritual relations at all; you can conceive of prayer being effectual in healing the sick, if only by an excitation of those feelings and affections which in all cases must be aroused, or recovery is impossible. Prayer is a voluntary act of the mind, undertaken with a direct and specific object. Some special desire is uppermost in the mind, and by mental effort a sufferer, or a friend of a sufferer on his

behalf, offers up a petition to the highest power he can spiritually or mentally apprehend, and in doing so he opens a window in his spiritual being through which healing sunshine and air can enter. The mind totally engrossed in worldly affairs, wholly occupied with mortal beliefs and pursuits, fails to realize the spiritual help which is ever ready to the hands of all who stretch out their hands to take it. You may suffocate on a windy day in a close room, no matter how much light or air there may be outside, if your windows are closed, your curtains drawn, every crevice hermetically sealed against approaches and influences from without. It is all in vain, so far as you are concerned, that the day is fine, the sun shining brightly, balmy breezes blowing and birds sweetly singing, if you are imprisoned in a cellar which you need not live in by any provision of nature; either by your own or another's wrong and foolish act you are doomed to unnatural incarceration, into your chamber of death life-giving influences, freely dispensed abroad for the good of all, cannot enter. Change all that, remove all those barriers which keep you from the enjoyment of universal benefactions, and without the slightest change having taken place in the order of nature, or any of God's appointments, your condition is in an instant reversed. Prayer is the stretching out of a spiritual hand to unbar a door, to unlock a window, to open a ventilator in the chamber of the mind. Prayer is answered, and the posture of the mind is of the utmost importance. We may open our windows to the north, and invite the cold, bleak breezes from the pole, or we may open them to the south and welcome the warm breezes from the tropics; we can make our rooms front to the east and

thereby enjoy the morning sun, or we can face the west and see only its setting glories; or we can have rooms so constructed that there are windows all round, and then from all points of the compass we can derive the invigoration and blessing nature so freely bestows on all who ask for a share in her bounties. Let us be very wary of praying unadvisedly to God for what only a power of darkness could grant; let us be extremely careful, ever on our guard, lest selfishness, jealousy, and fear, or any unjust rivalries or unduly emulous feeling should dictate our prayer, and thus bring us into relation with the very elements and agents we most desire and need to shun. Above all things, let us never consent to pray for anything we do not conscientiously feel it would be for the best interests of humanity for us to have, for wherever self and self-love are uppermost in our hearts, wherever our affections are inordinately set on private advantage, wherever our own personal welfare or that of some individual we elect to unduly favor, dictates petition, we do not pray in truth or for truth, we do not pray in the spirit of universal love or wisdom, and therefore do not enter into true relations with any beneficent source whence divine inspiration can proceed. In our next address we will indulge in further explanations and specific illustrations, and take up the latest theological deliverance on this question, with a view to aiding you to put prayer to as much good use as possible.

LECTURE V.

PRAYER AS A HEALING AGENT. PART II.

PRAYER TO GOD AND TO INDIVIDUAL SPIRITS.—HOW, WHY,
AND UNDER WHAT CIRCUMSTANCES IS IT ANSWERED?

IN our last address we laid what we intended to be, and we hope will prove, a solid and reasonable foundation for what is now to follow on the all-absorbing question of the nature and efficacy of prayer, especially as applied to the healing of the sick. It may strike some of our hearers and readers, that we do not confine ourselves very closely to the simple fact of healing; we do not attempt or desire to do so in any restricted sense, as we do not regard the power to heal the sick as a solitary gift or endowment, but rather as a result of a combination of powers and developments in the successful practitioner. That there is such a gift as the gift of healing, or that there are such gifts as the gifts of healing, as Paul states in his epistle to the Corinthians, we freely admit, and all such gifts we gladly recognize whenever our attention is called to their spontaneous outburst. But then there are an immense variety of gifts, all of which are so closely allied to acquirements that it is almost impossible to separate one from the other, fully. Take music as an illustration, and Mozart as a sample of natural genius. It is perfectly true that the gift of music, the fire of natural

genius very conspicuously manifested itself in him while he was yet a little boy, still, no one who is in the slightest degree acquainted with the history of his subsequent career can ever fail to admire his earnest and persistent endeavor to utilize that gift to its very utmost. When he composed his greatest works he was both a gifted and an educated musician.

We think it is a grave error to preach a doctrine of human irresponsibility in the presence of divine and natural gifts; for, though we are not responsible for our natural and unsolicited abilities, and we are not deserving either of praise or blame for what seems thrust upon us by a power which acts independently of our volition, we are without question very deeply responsible for the use we make of the gifts bestowed, and we think if you study the matter carefully you will all arrive at the conclusion that in many instances gifts are rewards, and genius is the outgrowth of applied energy. Many persons who believe in and advocate what is called the "prayer cure," use a spiritual power which they do not understand, almost at random. Their intentions are excellent, their motives sincere, their dispositions benevolent, and, as a consequence of their real desire to help humanity through their intercession with the Almighty, they are instrumental in many cases in raising up those who are seemingly on the brink of the grave. But they give offence to many equally well disposed people whose minds take a more scientific turn as their methods seem to such to savor of fanaticism and superstition, while scientists of every name appear almost blasphemous to the simple-minded enthusiasts who recognize God as a Supreme Sovereign over all natural law with which, according to their

theory, He interferes on their behalf in answer to their cry.

Now two facts have to be taken into consideration and carefully met in these present days; truths can never antagonize, facts can never be opposed to each other, however much they may appear to disagree. If we cannot reconcile truth with truth, and fact with fact, it is no argument against the perfect friendliness of all truths and facts to each other; it simply shows to us how limited are our powers and how small our knowledge.

Nothing seems more incontestable than the proposition that there is only one law of the universe which can never be reversed or set aside from its regular course under any circumstances whatever; with this law no Deity ever seems to interfere. The further we advance in scientific studies, the more deeply we investigate the mysteries of being, the more certain do we feel that there is an eternal, immutable, irreversible law which never varies. On the other hand the burden of proof on the side of the reality of what are called miracles (now occurring) is so overwhelming that we are forced, no matter how unwillingly on the part of some of us, to what at first sight looks like a counterconclusion, viz., that there is some power in the universe, and moreover, a power somewhat subject to the will and prayer of man, which does set aside what are commonly regarded as the fixed laws of nature. Out of the first part of our statement Atheists derive all their support, and out of the second portion of it believers in miracles derive their argument.

Now we think it only requires a little diligent study of nature, law and miracles to reveal to us the fallacy

of Atheism and the equal fallacy of what is often designated supernaturalism. The truth lies between these two extremes or poles of thought. Granting an immutable law is not necessarily granting anything more than an immutable Deity. If God is immutable and if the law of nature is His law, why should it not be or how can it not be immutable like its author. The mutability of earthly laws springs from the mutability of their framers and enforcers. The immutability of divine law (and natural law is divine) springs from the fact that God never changes, and therefore his mode of action never changes. Universal law is, correctly speaking, neither more nor less than the unvarying habit of the Infinite Being. But to grant the immutability of law is only to grant one of its characteristics. An immutable law may be kind, cruel, wise, foolish, just, unjust, and still immutable. It may make infinite room for human freedom or no room for it at all, and yet be immutable. The single attribute of immutability covers relatively very little of the ground we desire to go over, and we shall never understand our subject if we confine ourselves to a cold, sterile belief in immutable law or even in an unchanging God, unless we go further into an examination of what the law is we agree in calling immutable.

It is an immutable law, so far as any one can discover, that an egg requires just so much heat to hatch the bird out of it. Nature left to herself provides the heat in the body of the mother bird, but does not refuse to allow you to invent an artificial incubator. A certain amount of heat is imperatively demanded, that must be supplied or the chicken will not be hatched, but nature does not seem to lay down

any arbitrary law as to where the heat comes from or how it shall be generated. A law stares us in the face which we cannot get over, we cannot hatch the chicken without heat; but if you can devise unusual means for generating and supplying that heat, nature allows the result you desire to follow just as though the ordinary measures had been adopted.

The most surprising wonders of the Orient, according to those who have most carefully studied them, are just as amenable to a fixed and universal law as are the most common occurrences of every day life. If a mango tree blossoms in a few minutes from the seed of a gourd, nature's processes are simply accelerated by unwonted aid, and what is known as forcing is carried on to an extent so surprising as to suggest to the uninitiated the idea of a suspension of natural law. Now when we pray do we or do we not put forward some energy which brings about a result? Is there or is there not something going from the suppliant to the one who is eventually healed, or in the case of prayer for one's own recovery, is there or is there not something used by the patient to heal himself? We believe that whenever a person uses prayer and succeeds in healing himself by means of it he uses a spiritual force within himself which is just as much, yea, far more a remedial agent than any physician's prescription can be. When he prays for another and that other is healed apparently in direct answer to prayer, as no other reason can be assigned for his unexpected recovery, a force is communicated to the sufferer, from the one who offers prayer that he may get well; the cure is therefore performed in what is really a perfectly natural way, albeit in a manner usually called super-

natural by those who limit nature to the narrow domain of their own personal acquaintance with it. We know many people will step up just here and tell us we are ruling God out of all our calculations, ignoring divine aid and substituting for it some magical virtue inherent in human nature. We are doing nothing of the kind, though we are acknowledging the operation of divine power in its own way and through its own appointed channels. It is an unmistakable fact in nature that we must all sow in order to reap, or even if we apparently reap what others have sown, the very act of reaping implies effort; we get nothing for nothing, whatever we obtain we have got hold of by the putting forward of some energy physical or mental; it does not then appear that God chooses to work for us independently of us, and if we can be sure of one thing more than another, we can feel most abundantly certain that God insists upon it that we shall work for one another and be his agents and ministers in dispensing his blessings among our fellow beings. Christian Scientists, as they call themselves, are very apt to speak in ignorance disparagingly of the assistance rendered by spirit friends to their kindred on earth, but whenever they do so they resort to worn-out platitudes concerning the privilege we enjoy of going directly to God and thereby avoiding the necessity of relying in any sense on human or angelic instrumentality. Their arguments usually fall worthless to the ground by reason of their perpetual misstatement of views they undertake to denounce. Men of straw are built up with much elaborateness and then with great energy demolished. More than once we have been told that we were guilty of a species of idolatry if we

imagined we could do anything to assist God. As we never imagined we could assist the Infinite the arrow was pointless and hit nowhere; but if we gratefully acknowledge the Infinite Goodness in working by us and through us to accomplish his beneficent designs while we confessedly owe everything to God, we do not refuse to acknowledge the modes of divine operation chosen by the Infinite Mind. If you give a treatment and that treatment is successful, no matter how you give it, you employ energy in giving it; if it is only a lesson in truth, you must so present the truth that it will be accepted or the lesson is not received. To bring the truth home with power to the mind of your patient is the one thing needful; to do so you must exercise your own spiritual nature in harmony with the divine intent. Prayer seems to us nothing more than spiritual effort; incantations are vain, mere words are valueless in themselves, formulas are dead letters unless a living spirit breathes through them; but when what Montgomery calls "the soul's sincere desire unuttered or expressed, the motion of a hidden fire which trembles in the breast," is brought into active exercise with beneficent intent, work is being done, the soul is engaged in profitable industry, and the answer to prayer comes through the working of that universal law which compensates the toiler for his effort. Now let us look at some of the aspects of this question of prayer which call for especial review at the present time. All over Christian Europe, Jesus and his mother are said to have appeared in certain places, performed miracles there and ordained that pilgrims who visit consecrated shrines should be made whole, no matter what disorder they may be laboring under. These shrines have been

and still are sources of immense benefit in a financial sense to the Roman Catholic Church. Witness the magnificent church at Lourdes erected through the offerings of pilgrims, see the crutches hanging up in many of the churches, see the medals reaching from floor to ceiling in many a lofty chapel, and then inquire into the likelihood of the apparitions which gave birth to such singular devotion. Easily enough you may dismiss the whole subject with a sneer, and having contemptuously hissed out "nothing but superstition," refuse to bestow any further thought on the matter. The question then arises, is not superstition a therapeutic agent of great value? and if people are by nature superstitious let superstition be cultivated by all means if it produces such benign results; but we cannot dismiss the subject in any such summary manner,—there is something far more real than superstition at the bottom of these "miracles of healing," as they are called. An undoubted spiritual power is at work in all those places, and to find out what that power is and how it works is one of the most interesting and useful psychological studies of the day. No further away than Hoboken Monastery, in New York, and the Portuguese Church in North Bennett Street, Boston, have persons been cured of long-standing and distressful maladies when brought face to face with "holy relics" at Hoboken, and water from a "holy well" in Boston. Then among Protestants we have the striking case of Dr. Cullis' work at the Consumptives' Home, Roxbury, where nothing but simple prayer is relied on. Patients do recover; though some do not, the fact that any respectable percentage get well is enough to commend the mode of cure to enlightened study. A very perti-

nent query sometimes indeed often raised is, do not the patients carry enough faith with them to cure them any way, and is not the simple fact of the mental tranquillity and hopefulness consequent upon that faith a sufficient reason for their cure? We have to answer in the light of facts, in a few instances yes, but in the majority of cases no; for the surprising feature of the subject is that some who have faith are not cured, and those who have no faith to start with get well the soonest. Usually a positive, determined mind is influenced by its own beliefs and unbeliefs far more than a susceptible, pliant individual who easily yields, often without knowing it, to the beliefs of those around him. Belief seems a somewhat positive attitude of the mind. If one believes anything it seems as though he has thought about it and come to some kind of a conclusion regarding it; but when a person is totally ignorant of the theory or method of practice, and is carried helpless into an institution, expecting perhaps to die in a few days or weeks at the most, if he is cured under any kind of treatment his own mind can have very little to do with the result attained. Of course an invisible and unsuspected power may work silently and secretly upon his mind and bear fruit afterwards in his recovery, but that power belonged outside of himself, it came from outside influences, not from any original belief or expectation of his own. Many prayers exercise a mesmeric influence over a patient; they lull him to sleep, soothe away his pain as they lull him into the arms of prayerfulness; they play the part of anæsthetics and render the entranced subject, while in a singularly negative condition, pecu-

liarily susceptible to the beliefs and wishes of those around him.

Cures are performed by mesmerism; this we know, and can prove by many thoroughly well-authenticated instances; but a question arises, are they permanent? often we confess they are not. The question now arises, so long as really healed, does it matter how they are healed? Is not one method of cure as good as another, and if all kinds of prayers addressed to all kinds of divinities are available what matters it whether we profess a true religion or a false? Right here in the use of the word religion comes the answer. True religion is a matter of principle, of right feeling, of noble emotion, of inspiring sentiment, rather than of rigidly defined intellectual admissions. Religion is a question of love, of purity, of magnanimity, of fervent aspiration. It centers in the love of all good and of humanity; it is good and seeks to do good; it proceeds from the soul rather than from the intellect, and thus is far more a matter of the heart than of the head. If people were truly pious in their lives because they held certain doctrines and approached God in certain forms of words while all others were impious, we should then be compelled to look upon intellectual exactitude as necessary to salvation; but when we find the most excellent and truly religious people holding diametrically opposite views on all questions which can be submitted to the intellect, we are compelled to look deeper than opinion to find the secret of spiritual life and growth without which all ceremonies and invocations are empty forms and hollow mockeries. Whenever prayer is sincere it is an uplifting of the spirit to a plane of being which the spirit in its hour

of need recognizes as real and present, or at all events near enough to be communicated with.

We hear much nowadays of mind-reading and thought transference; we hear and read much of curious experiments tending to prove the palpability of thought and the possibility of one mind communicating with another without any kind of contact between bodies; and while there is of course much difference of opinion among the learned as to the nature of the force which is employed in the transmission of ideas from one mind to another, the general impression seems to be that there is a subtle force within us and around us, subtler by far than electricity, which does a work in mind in the transmission of intelligence analogous to that performed by the electric fluid on the sensuous plane of communion. In every instance of thought transference we hear of certain conditions being necessary to success, the experiments being successful only when some subtle and mysterious requirements are fulfilled, these requirements oftentimes being of so unknown a character that the phenomena are noted more for their erraticity and incomprehensibility than for anything else. Just as it is necessary to employ machinery and apparatus in the conduct of electrical experiments, just as the telegraphic wires cannot be dispensed with in the transmission of intelligence from point to point, so in the subtler realm of mental interaction something analogous must be established to bring two minds *en rapport* with each other. Prayer seems in one at least of its phases to be the sending forth of a subtle force from within ourselves which grasps some power beyond us with which we desire to ally ourselves, no

matter to whom we pray. The personage addressed, though a fancied historical character, may be after all only a myth, still we do lay hold of something and some one, we do get a response somehow from somewhere, and it is a response which in many instances answers perfectly to our idea of the being we addressed in our prayer. Now it seems to us incredible that an impossible or a non-existent character should ever have found its way into human thought or literature.

Novels we have in abundance; so-called works of fiction are plenteous as daisies in spring, but are works of fiction, works of fiction in the strict sense after all? Where do the characters come from? Are there no actual patterns after which the writer copies? Are not novels very often simple biographies more or less distorted, names, dates and places changed, personages considerably mixed, but still the whole tale made up from real life? It is an open secret that popular novelists put people of their acquaintance into their books and often travel and seek society for the purpose of collecting material for fresh romance. Supposing the myriad personages involved in prayer by the various bodies of worshipers the world over were for the most part fictional ideals, still they would have their counterparts in real life, each one would stand out distinct from all others as the embodiment of some especial quality, and an invocation to an imaginary being possessed of such quality would bring the mind of the suppliant into relation with some real being in whom that particular characteristic was peculiarly prominent. Suppose now, for the sake of argument, Jesus of Nazareth never existed. Historical evidence of his existence is extremely slender and many

modern critics assume that he was merely a mythical or an ideal personage. If that be so are we forced to conclude that all the prayers ever offered to him are fruitless, that they represent just so much wasted energy and idle breath? Such a conclusion would be too pitifully cruel for us to entertain for a single instant. The value of prayer is in its spiritual fervor and intensity, and if one prays to Jesus with an ideal before him and with the sole object of conforming his life nearer to the standard of that ideal, if he invokes that to help him to become more like itself, such petitions instead of being valueless are ladders to living spheres of spiritual being, and it matters not whether there ever was on earth a human personality who lived out that ideal in mortal form. The ideal in the human mind is a reflection caught from the realm of spirit; it is exceedingly probable that history more or less clearly proves the outward manifestation of the ideal; but if history does not, prophecy assuredly does, and the future condition of mankind on earth is a condition already reached in spiritual being somewhere and reflected upon the consciousness of those yet dwelling amid the shadows of materiality.

Now take away from the character of Jesus all that savors of what is commonly termed the miraculous and supernatural, draw aside the curtains of mythology and let the human personality stand out in all its spiritual and natural loveliness; forget all theories of a miraculous conception, throw to the winds all thought of anything other than a pure and perfect manhood, think of Jesus only as an elder brother, in a word take the view of him which Theodore Parker took, and what have you to contemplate but a human being who has reached

a nobler height of holiness and devotion to truth than the rest of mankind. As Moses was the greatest law-giver mentioned in Jewish history, as Phidias was the greatest sculptor known to Greece, as Confucius was the greatest ethical teacher and reformer known to the Chinese, so Jesus was the greatest spiritual light known to Christendom. But some will say, and with great showing of truth, there is no evidence that any one man ever lived in whom all moral excellences met; have not historians borrowed from many and many a person, many and many a clime, and decked their chosen hero in many borrowed garments which were not rightfully his own? Such may be the case, but even if it is, it does not alter the fact that there are human beings, if not a solitary human being, in whom these excellences have met; the whole glory may not belong to one alone, it may be the joint possession of a great multitude, but the hope of relating one's self to those realms of intelligence and virtue in which such moral beauties are outwrought in beneficent conduct is not a baseless dream, it is a well-grounded confidence.

Surely there are no skeptics who will not admit as much as this. Nothing can be in the world's history which transcends the attainment of the human mind. If Shakespeare was not the author of the plays which bear his name, Lord Bacon or somebody else wrote them, they did not write themselves. They are written and some mind or minds must have lived adequate to the task of producing them. So with Homer; if such a man as Homer is generally supposed to have been never lived, the *Illiad* and *Odyssey* being in existence were brought into existence by an intelli-

gence adequate to the task of their production ; and so with the ethical teachings of Jesus, they have been given to the world some where, by some one, at some time.

Beyond that point where the baldest skepticism may possibly stop, we as gnostics rather than agnostics necessarily go, knowing that no life perishes, that no mind fades away ; that all intelligence enjoys a career immortal. We confidently proclaim our unfaltering conviction that if you in sincerity of purpose fervently address a plane of being called by you by any name you please, or by no name at all if you cannot give it a name, you enter into living relation with that very degree of mind which made the teachings and products you most admire possible on earth. You may then have an erroneous idea of personality, you may address the name of a myth, but you address the real spirit which you are endeavoring to find and commune with it beyond the myth which partially obscures your mental horizon. No doubt many divinities invoked by many nations are mythical creations, so far as their literal history is concerned, and we can none of us doubt that many "saints" have been canonized because of services they rendered and offerings they made to the church, while their characters up to the very last were anything but saintly, their death bed repentances and conversions being unreal, as they were only induced by fear and in the hope of escaping deserved punishment and winning unmerited reward after the death of the body. These "saints" are, no doubt, at this moment, many of them, in a very dark and unprogressed condition in spirit-life, and utterly beyond the reach of the adorations of those who invoke them.

Still the suppliant has before him a mental image of true sanctity, he invokes an ideal in his own mind, and when he does so he forms a connecting link between himself and some being or beings who really do represent the ideal height he desires to reach, and from which he is laboring to win a response.

Paganism and Romanism alike acknowledge an immense number of lesser divinities somewhat corresponding to the *Elohim* or *Demiurgos* of the Kabala. One of these divinities is supposed to protect the one who seeks his or her patronage from drowning, another shields from land accidents, another from fire, another helps his charge to the acquisition of wealth, another finds and restores stolen property, while others whose missions are more spiritual assist those who invoke them to the acquisition of graces and the development of their higher nature generally. If there were no such thing as communion with departed spirits at all these prayers would not be in vain, as the very desire to enter into relation with a certain type of mind would introduce the petitioner into the sphere of other individuals on earth whose mental exhalations fill the air and affect us more or less powerfully as we become receptive or non-receptive, according to the bent of our desire.

We come now to an intensely practical part of our subject, viz.: the means whereby and the reasons why persons affect each other so powerfully under some conditions, and scarcely at all under others. Spiritual science teaches you before all things the paramount necessity of properly directing your thought and wisely using your will. A true spiritual scientist is never a mesmeric dupe, never a victim of any and

every influence which may be floating by. We must try the spirits in the fullest sense, *i.e.*, put every influence which approaches us to the test of reason and conscience, and never allow ourselves to be blindly led by the passing breeze in whatever direction it may be blowing.

An incalculable amount of danger may be avoided and misery averted if persons will only act by intuition and by reason, not by blind impulse. Untold misery is occasioned by that prevalent externalism abounding everywhere which teaches the child from his earliest breath to bow to authority and bend to custom. We must set rather than follow fashion; though ever ready to take advice, we can never be too careful in hesitating to follow an impression because it is an impression. An impression is not an intuition, as an intuition is an impulse of the soul, while an impression is only an impress made upon our mind by some effluence of another's mind which is, at the moment in our vicinage.

When we have settled the point that thought is a substance, when we realize with sufficient vividness that we are constantly praying to others while others are praying to us, that every thought, desire, wish, and certainly every effort of will is a prayer, we shall see that we are both praying and answering prayers continually. Prayer is aspiration, desire, will, request; so when an apostle said, "Pray without ceasing," and coupled with that injunction, "Watch and pray," aspiration and vigilance were estimated at their true values and placed in their rightful relations. We must not only watch as well as pray, but we must watch, and that carefully, ere we pray. We must not allow ourselves to pray for anything and everything; it is a

mischievous fallacy to suppose that because God cannot answer a prayer for what is evil, and no good angel can reply to it either, that therefore it goes unanswered; it is most assuredly responded to from that state of mind toward which it gravitates and with which it is in sympathy. We have known children as well as brigands to steal, and pray that they might not be found out. We have known people to deliberately set out upon an evil course, and before they undertook to plunder their fellow-creatures, offer up a prayer for success in their nefarious undertaking. Now are such prayers harmless, do they amount to nothing? Are they mere wasted breath? We might wish they were, but as it is they are causes of the direst misery, as they link those who offer them with the powers of darkness, and these powers of darkness which inhabit the air are none other than other minds similarly intentioned who clasp hold of all who invoke any mysterious or unknown power to aid them in a work of evil. If prayers for evil ends are answered are we not then in continual danger? Yes, but only when we do not curb our lower instincts; only when we encourage, or at least allow the baser proclivities of our nature to assert themselves.

Obsession is doubtless a fact, but it is occasioned by low and evil thoughts and desires, by those very thoughts which necessarily lead to vicious practices whenever indulged in. Metaphysical healing makes a dead set against errors in mind; it utters its protests with clarion voice against all secret thoughts of evil; it does not and cannot stop where physiology and sanitary legislation are compelled to stop, at the making clean of the outside of the cup and platter.

Metaphysicians frequently say very little about outward practices, why? but because they know the truth of the adage, "Out of the abundance of the heart the mouth speaketh." It would indeed be a blessed thing for the world if prohibitory legislation could put down evil, but does it? Alas, no! In a republic prohibitory legislation is impossible if the people are not sufficiently well disposed to desire it, as laws can only be made by the people, and they will never make better laws than they desire, and they will only desire good ones when they are morally and mentally enlightened. And then again, if a prohibitory law is passed and enforced where people are too vicious to appreciate wise legislation, they resort to every conceivable artifice to evade it, and their moral progress is therefore retarded rather than advanced by pressure brought to bear from the outside. Education and Moral Suasion are the only two possible means of bringing about reform; force is impossible, utterly impracticable, unless you are dealing with serfs and savages, and even then it only leads in the long run to mutiny and revolt and an exhibition of the most flagrant vices possible to humanity. Some Socialists, we know, laugh at moral suasion, others distrust its power; almost all believe in improved legislation and state interference as the sovereign remedy for existing ills, but how are they to get improved legislation, how are they to get a well-organized state, without education and moral suasion? If some like the word education, and do not favor the words moral suasion, how, we should like to know, are they going to separate the two unless they rob education of all its moral elements and thus reduce it to an artificial and utterly ineffect-

ual attempt to accomplish the impossibility of raising mankind to a higher level without appealing to the only lever which can lift society, viz., the moral sense.

Intellectual and physical culture alone are miserably inadequate to evolve a perfect state. Greece, Rome, Babylonia, Chaldea, and multitudes of ancient names stand eloquently forth in history, vetoing any such absurd attempt. The nations which fell away most completely from virtue and at length from material prosperity also, those which have been utterly destroyed, and whose ruins alone remain to tell the tale of their once glory have fallen when culture was at its height and schools were crowded with learners.

The one thing needful in education was unhappily left out, and that was moral and spiritual culture. Healing by spiritual power means healing the mind of evil thoughts, exorcising the demons of impure wishes; and as every physician and sanitarian knows disease and vice, health and virtue are intimate associates, the true spiritual healer must minister to a mind diseased, to affections depraved, and by inducing first the love of virtue and begetting in the patient's mind the understanding of it will soon find that as all growth proceeds from the center outwards, not from the circumference inwards, so it is impossible to change fruit without changing the condition of the root from which it springs. Just as the use of cosmetics can never purify the blood or impart the natural glow of health to the cheek, as all the beauty of skin stimulated by rouge, pearl powder and other vain and injurious compounds, products of an age of insincerity and sham is indeed less than skin deep and tends to increase rather than lessen the pallor caused by sickness, as such prepara-

tions clog the pores and prevent that natural action of the skin which is indispensable to health, so all attempts at glossing over defects and making persons act and speak well without any motive power from within impelling them to do so can only intensify instead of relieving the moral maladies under which society groans.

We must devise some more radical means of improving the morals of the rising generation than physiological text-books will supply. When well written they are good as far as they go, but they lack all power of appeal to the spiritual nature. Boys and girls are told if they indulge in sexual excesses they will suffer from nervous debility, that as they grow older diseases will overtake them when they least expect it; they will lose health, strength and powers of enjoyment by contracting vicious habits. All this is true enough, no one can dispute it; but we fail to see how an address to selfishness, or at the best an appeal to the animal instinct of self-preservation as conspicuous in rats as it is in man, how an appeal to fear of consequences falling upon lawless indulgences can do much to stimulate that moral and mental force without which it is extremely difficult, almost impossible to restrain the passions.

A spiritual treatment succeeds where the physiological argument fails, because the former induces the dormant spiritual energy in the one treated to come forth, assert its power, and hold the lower impulses in check. Spiritual healing is the victory of spirit over sense, of mind over matter, and true prayer addressed in all sincerity to infinite purity cannot fail to arouse in the one who prays thus, that very moral vigor

which is more than a match for all the wiles and seductions of the lower nature. When we pray for another we should never desire or expect more than this, to enter into some blessed fellowship with the powers of light in such a manner as to assist in the awakening of the divine light within the sufferer or sinner in whom it a while lies dormant. Prayer is spiritual effort, the truest, noblest and most earnest work in which we can possibly engage.

LECTURE VI.

MIND-READING, THOUGHT TRANSFERENCE AND KINDRED PHENOMENA.—WHAT IS THEIR SCIENTIFIC EXPLANATION?

THE columns of the daily and weekly newspapers being at the present time almost filled with accounts of more or less successful experiments in what is properly termed Mind Reading, we have chosen as the topic of our discourse tonight some of the more familiar phases and aspects of this singular and interesting phenomenon, feeling sure our hearers and readers (for this discourse is being reported *in extenso*) will be interested in hearing what we have to offer on an always attractive but just at present peculiarly seasonable topic. You are doubtless all of you pretty thoroughly familiar with the now widely accepted theory of animal magnetism. You all have heard and read and perhaps experienced something of its alleged marvelous potency, and while many of you are willing to lay it aside for what you feel to be a higher revelation of truth, you cannot but admit that the theory of its existence on the sensuous plane of thought is both tenable and logical. The magnetic theory, as we understand it, is practically this: The human body is an aggregation of molecules or minute particles of matter kept in a constant state of frictional motion by means of that subtle power we call life. As long as life operates upon these molecules

their activities are continuous, but when life retires their wonted movements are instantly and finally suspended so far as their remaining part of a particular body is concerned. The constant friction of atoms must necessarily produce an energy, or force, an emanation or effluence, hard to define, perhaps, but nevertheless to be palpably felt, and under certain conditions susceptible of analysis. That heat and moisture are constantly being thrown off from the human body no one can deny, and no one, we should think, could accord to heat and moisture no properties.

On the plane of physical existence animal magnetism operates as all material forces operate; this subtle fluid emanation is without doubt communicable from one person to another, with or without contact consciously or unconsciously on the part of both the donor and recipient. Now in mind-reading, or thought transference, animal magnetism plays a very subordinate part, as ideas are what we have to deal with rather than physical sensations. Animal magnetism, if it ever acts as a therapeutic agent, if it ever aids in the relief of pain or the cure of organic disease, can only act as food or any physical remedy can act; it cannot convey ideas or act as a self-intelligent agent in the conveyance of mental impressions; but when we turn our thoughts from the body to the spirit, from matter to mind, we can readily see how closely analogous magnetism on the physical plane may be to thought on the mental.

Thought is without doubt a substance, a something real, tangible, objective to the senses of the spiritual body, and we must never forget that man on earth is a spiritual being, the possessor of a spiritual body which

he will continue to inhabit when the mortal form has crumbled into dust. Man, then, on earth has latent within him all the potencies and capabilities of so-called departed spirits. Death does not revolutionize character, neither does it necessarily produce any immediate change in the moral and mental status of an individual. Departed spirits, as those are usually called who, to use Shakespeare's language, "have shuffled off this mortal coil," are not necessarily either more or less advanced than you, and our most decided conviction is that without a solitary exception, if you were every one of you to pass out of earthly existence at this moment, you would each one commence your progress in the unseen world at that precise point in your development which you had reached the instant prior to experiencing the change called death. If this inference be correct, and both Spiritualism and reason endorse it, we can surely see our way towards an amicable settlement of many differences of opinion between Spiritualists and others which occasion much unpleasant controversy and the manifestation of much hard feeling on both sides.

Metaphysicians, Theosophists and Spiritualists are for the most part all laboring to the same end, and frequently they are only calling the same thing by three different names, and thus their dispute is rather over the name by which the flower shall be called than over the rose itself, whose fragrance is not affected by any name which may be given to it,—to allude again to Shakespeare and borrow from him an illustration. The experiments with Irving Bishop which have formed the subject of so much discussion of late are extremely simple and can very easily be explained by an intelli-

gent student of spiritual science. Such experiments are valuable more on account of their bringing metaphysical and spiritual matters before a class of the community often hard to reach by less sensational methods than on account of any great inherent virtue they may possess, as they constitute only the alphabet of Spiritualism, and explain only the very first principles of metaphysics or theosophy.

What is thought? is a question ever recurring. How is thought generated? does the brain secrete it? Is it dependent upon an organized brain for its existence, or is it rather an independent reality which manifests itself outwardly through the brain, using the brain as the vehicle of its expression, while the brain has no power to produce it but only to make it outwardly manifest? These and hundreds of allied questions are being raised continually in the present state of psychological controversy, and it is our object in this address to make an attempt to discuss and if possible to answer a few of them.

Now in the first place it always strikes us that the great fundamental error in materialism is that the materialist reverses the natural order, and while of course recognizing both cause and effect, declares cause to be effect, and effect to be cause, falling therefore into the precise error called in a homely proverb, "putting the cart before the horse." A few simple axioms or truisms which no one can successfully dispute seem to us to thoroughly confute materialistic reasoning. Take, for instance, the following which we believe are almost universally admitted to be unanswerable: "Out of nothing, nothing comes;" "A cause must be equal to the effect produced from it;" "A stream cannot rise

higher than its source;" these and many others too numerous to mention, all in the same strain and absolutely irrefutable, answer finally the assumption of the materialist, that matter produces mind.

Nothing can be evolved which is not previously involved; involution is the key to evolution and the only intelligent and adequate explanation of its phenomena. We often have occasion to refer to what are commonly called the physical sciences; we never speak disparagingly of them, but we insist that there are spiritual sciences which explain them and without a knowledge of which they are both misleading and inexplicable. Take phrenology and physiognomy as instances, it is beyond dispute that character can be read by the organs of the brain and also by facial expression. Even hand-writing portrays character, character is depicted moreover in every line of the hand and in every movement of the body; but because we admit all this and do not refuse to be guided by these outward indices, if we have no better and more interior methods of judgment at our disposal, are we compelled to commit ourselves to the self-evident fallacy proposed by some, that the character is the result, the outcome, the effect of these externals; are not these externals the results, the outcome, the effects of character? Outward experiences do not influence mind or limit intelligence, but mind and intelligence certainly do occasion and regulate all outward indications. A thermometer has no effect upon temperature, it cannot heat or cool a room in which it hangs, but it certainly can indicate the temperature which it has no possible power to modulate. A barometer has not an iota of influence upon the weather, still the quicksilver

in it can warn you of the rains, winds, or tempests it has no hand whatever in inducing or preventing; we do not refuse to acknowledge the value and usefulness of these indicators because we are not foolish enough to believe them to be weather-makers; just in this proportion do we acknowledge and utilize phrenology, physiognomy and kindred sciences.

If a child is brought to us whose development is very meagre in certain respects, if the conformation of the head proves him to be very unevenly developed, we do not tell the parent that he is stamped for life with certain littlenesses and infirmities. Rather do we endeavor to spur on the parent to exert himself to the uttermost in overcoming these defects and annihilating these limitations. The brain has nothing to do with the intellect, any more than the barometer has to do with the weather; it may indicate how far the intellect is expanded, but that is all. How often we observe coarse, brutal expressions marring the faces of unkind people; a change of mind, or a change of heart as Christians often say, completely revolutionizes a person's appearance. Kind thoughts lead to genial smiles and pleasant lines in the face, while disagreeable thoughts, even when kept to one's self and never translated into speech, pucker up the countenance and give it a sour and repellant aspect. Far too much stress is commonly laid upon externals; the majority of mankind are altogether too superficial and conventional; formal etiquette receives far more attention than it deserves, and thus a whitewashing of sepulchres full of corruption within, and a cleansing of the outside of a cup and platter filthy within, is as much in vogue today as it probably was when condemnation of such

hypocritical pretense found its way into the New Testament.

Thought is not only a substance or reality ; it is a far greater reality, a far more important and influential substance than either word or action. Thus we need the Arabic as well as the Christian statement of the Golden Rule. Combine them and the rule is perfect : "Thou shalt feel and do towards thy neighbor as thou desirest thy neighbor to feel and do unto thee." If we recognize thought as more powerful than anything visible, audible, tangible, or otherwise perceptible to man's outward or bodily senses, we harmonize perfectly with chemistry and other physical sciences in declaring the invisible to be vastly more potential than the visible. Chemistry positively demonstrates the invisible forces of nature to be far the more potent of the two. No mechanical engineer needs to be told this truth ; he knows well enough the superiority of invisible steam to visible vapor. Every chemist knows of the superiority of ether to matter ; all matter can be converted into ether, but all ether cannot be converted into matter, for when the conversion is attempted a residuum always remains on the side of ether. Of course we may be found fault with for suggesting that ether and matter are distinct ; many scientists say ether is only refined, rarified, etherealized matter. We maintain that that is a wrong statement of the case. The truer statement is that matter is a lower form of ether, as experiments go to prove that there is something in ether there is not in matter, while there is nothing in matter there is not in ether ; ether may therefore be the parent cause of matter, but matter cannot be the parent cause of ether, as matter

cannot produce what is greater than itself, while ether may produce what is less than itself. Consciousness is surely greater than unconsciousness. The conscious is surely greater than the unconscious. Thus matter may be a product of mind, but mind cannot be a product of matter. When organization is spoken of as necessary to mind, truth is inverted, turned topsy turvy. The fact of the case is the direct opposite of the statement. There can be no organization without mind; mind is the organizer. It is the inevitable habit of mind to organize, therefore if it should be true that wherever mind is there is organization also, the organization or organism is not the creator of mind, but its creature, not its cause, but the effect of it.

If you will follow this process of reasoning to its ultimate you will quickly see where the fallacy of materialism lies, viz., in confounding cause and effect, reversing them, mistaking one for the other. Now to apply this reasoning to the curious and exciting phenomena under discussion, a pin or some larger object is hidden away somewhere out of sight of a "mind-reader;" the mind-reader usually insists upon it that some one who knows where the object is hidden shall concentrate his mind upon it, and then either with or without physical contact with the person who knows where the article is concealed, the mind-reader finds it and produces it, much to the amazement of the spectators, who greet his success with acclamation, without attempting to solve the mystery or tell how the thing is done. Mr. Bishop is a notorious example of a power lying dormant to a greater or lesser degree in every one, and he himself admits it can be cultivated by those who pursue it

with perseverance and assiduity. It of course involves an effort and exhausts the performer much as any other kind of work does which involves taxation of the mental energies. The experiments which have been conducted both publicly and privately in many places in the presence of many distinguished men of science and representative clergymen can only be explained in one of two ways; they may be adduced as evidences of spirit control, or they may be brought forward simply as samples of the wonderful power resident in the human mind while yet associated with an earthly body. We will take the latter view into consideration first, as it leads up to the former; a due consideration of what is commonly called mental phenomena paves the way in the popular mind for what is always designated spiritual phenomena, for though the use of the words "mental" and "spiritual" in that connection and with such implied limitations may be open to criticism, we all know that such use of them is very common, and therefore needs to be taken into account in presenting an explanation to the general public.

The mind of man here and now is assuredly the same typically that it will be after it has severed its connection with flesh. Death cannot materially alter the condition of the mind; it may liberate it and afford it wider scope than it previously had for the exercise of its powers, but substantially the condition of yourselves and your so-called departed friends is the same, with the single difference of outside organization. Now if we are all spiritual beings here and now and forever, if we can generate and transmit thought by reason of our being spiritual entities, why can we not communicate with each other, and that

perfectly, without bringing into requisition the physical senses at all?

Probably no one is entirely destitute of interesting psychic experiences; it is really extraordinary to note how many peculiar events have taken place within the knowledge of almost everybody, events which have been dismissed as inexplicable until the present deep and growing interest in the spiritual side of nature calls them up from the recesses of memory where they have long lain stowed away, and offers a reasonable explanation of them in harmony with a hitherto unknown law. When you shall have accustomed yourselves to depend more on spiritual means of communion with each other and less on external avenues of intercourse, you will find yourselves receiving impressions conveying news of distant friends to such an extent as to enable you at length to dispense with outward means of converse almost entirely.

No power unless specially sought after or unusually prominent makes itself manifest under ordinary circumstances except in case of necessity. There is no reason whatever why people should not write with their left hand as easily as with their right, the only reason why they do not is because they have not been educated to do so, and have never felt the necessity of trying to accomplish what they have not been taught. But let an affliction deprive one of his right hand, the necessity of writing with the left frequently gives power to use it, or at all events it affords an incentive to an exercise which, if faithfully persevered in, is invariably crowned with success. Even the toes have been made to hold a pen where both hands have been lost, and the caligraphy of the toe-writer has been quite intelli-

gible. Just as children have only been taught to use one hand and no toes in writing, and have, therefore, only developed the power of using one hand in penmanship, so they have been taught to rely exclusively on their physical senses for all communion with one another, but let a sensitive, impressionable child be educated from the cradle to respond to thought without the use of language or anything outward, and that child will grow up a natural seer. Seership can be cultivated or repressed as well as any other power indigenous to the minds of the human family. When Mr. Bishop conducts his experiments he always tells some one who assists in the exhibition to keep his mind firmly fixed on the hidden object to the exclusion of all other thoughts for the time being; he therefore succeeds much better with one person than with another, though all who constitute a committee may be equally friendly and desirous of seeing the experiments a success; still one has more concentrativeness than another, and the person who can rivet his attention on one object to the exclusion of all others for the longest time and with the most fidelity is always the one whose mind the mind-reader can read most freely.

We knew two ladies at one time, one an Englishwoman, the other a Spaniard; the one could not speak or understand anything of the other's language, yet they conversed with each other in mind so perfectly that the one was a perfect companion to the other. We will give you two or three illustrations of the manner in which they communicated, as it was a singular and deeply interesting, also a most instructive, case to the student of psychism. We will say, before proceeding with the narrative, that the ladies con-

ceived a strong attachment for each other at the time of their first meeting, thereby manifesting an intense natural sympathy which always greatly facilitates thought transference. They were accidentally left alone together in a large London house late one evening in a thoroughly and exclusively English-speaking neighborhood, when the Spanish lady was suddenly taken with a fit of indisposition; this greatly affrighted the English lady and also deeply disconcerted the Spaniard, but only for a moment, for no sooner did the sufferer express a wish for hot water than her English companion brought it to her; no sooner did she desire a window closed or opened than the English lady opened or closed it, of course at the time being acting automatically, scarcely knowing what she was about or why she acted as she did, as her companion's words conveyed to her no meaning whatever. From that day forward they were the most intimate and confidential of friends, and, though they had neither of them learned anything of any phase of mental or spiritual science from any book or person, they acted out a spiritual play perfect in all its parts. Of course, the question may be raised legitimately, how far was the English lady a medium? how far was she influenced by spirit friends? but, without endeavoring to finally decide that point, let us look over the ground a little and see what warrant we have for indorsing such a conclusion.

Clear proof of spirit intervention must necessarily transcend the abilities of those present in the flesh. We are not justified in recklessly attributing everything to departed spirits without adequate reason for believing in their intervention. Over-credulity among

Spiritualists does quite as much to retard an intelligent understanding of spiritual operations as does any amount of skepticism or even opposition on the part of those avowedly hostile to the theory of the Spiritualist. Whenever we have proof of spirit intervention we stand confronted with a fact not logically referable to the action of our own unassisted minds; for instance, if the lady whom we have brought forward as an example of the working of mental telegraphy, did nothing more than she was mentally requested to do by her Spanish friend, the Spanish lady stood in the position of spirit guide and the English lady served as her medium. If at other times their relation was reversed, as it often was, the English lady was the directing intelligence and the Spanish lady the subject sensitive; but if information was obtained foreign to the knowledge of either of the ladies, if either of them acted beyond her own and her companion's thought and knowledge, then we conclude there must have been a third party to the result and that party an unseen spirit.

In frequent instances a mesmeric subject is taken entirely out of the hands of an operator and made to obey another will, there comes in the action of the unseen spirit disconnected from the body; but even in such cases there is not always absolute proof that the influencing mind is not still on earth. Our theory, however, while it may at first sight appear to cut the ground from under Spiritualism, in reality makes it stronger, as our science is anthropological and we cannot study man as he is and where he is without gaining new light on his probable powers and conditions in another state of existence. We may say that we

know that many of the instances recorded by the Theosophists are unquestionably genuine cases of thought transference, but they do not support an antagonism to Spiritualism when they are rightfully explained, they rather cut the earth from under the opposition. If while here on earth, environed in matter, limited at every point by the senses, we can still exercise our spiritual powers to the extent of conversing with one another across miles of land and sea as well as when near each other in bodily presence, what must be the powers of those liberated minds who, no longer hedged in with mortal surroundings, no longer impeded with earthly exactions, can use their divine resources to an unlimited degree. Mrs. Eddy, in her celebrated book, "Science and Health," gives no adequate reason whatever for her militant attitude toward Spiritualism; she says she knows spirits cannot communicate with their friends on earth, while she dilates at great length upon the power of one mind to affect another in this world mesmerically when not metaphysically. Mrs. Eddy's very argument in favor of spirit being the only reality, and the physical man virtually a nonentity, are just so many practical contradictions of the anti-spiritualistic statements she makes elsewhere.

Many Mind Readers, Mental Healers and others seemed possessed with the delusion that a belief in spirit communion or a recognition of it as a fact must be given up if mind reading or metaphysics can be proved true, whereas the exact reverse is true, for all phases of mental and spiritual phenomena strengthen one another, and direct spirit communion entirely independent of physical accessions is only the apex and crown of all lesser demonstrations of what is in all in-

stances virtually the same power. There are indeed diversities of gifts and operations, but the same spirit worketh all and in all; the Spirit of God indeed is the primal fount of all intelligence, but the spirit of man also is the appointed medium of the Infinite. It is surely the will of God that we should help each other, gregarious instincts are evidences of the divine intent that we should perpetually serve one another; in no other way than by mutual service can we rise to celestial altitudes; thus, instead of ignoring the ministry of angels in our work, let us thankfully recognize it, but at the same time never fail to credit ourselves with what is duly ours, as no truth needs borrowed plumes or is ever enhanced by the addition of anything not strictly in accordance with veracity. Our practical application of these thoughts is this, we cannot always say to a fellow-being, give up such and such a habit; our position in life, the circumstances in which we are placed often erect formidable, almost impassable barriers on the plane of mortal sense between us and those we most desire to reach and help, but no barrier of caste or prejudice can clip the eagle wings of thought, no law can forbid our thinking; where we cannot go in body there let us go in mind. If we cannot say drop that cigar, drink no more liquor, frequent no more that evil haunt, indulge no more in that vice, we can think our message, we can direct our thought earnestly, prayerfully, confidently; we can sow good seed in mind, we can give silent treatment where all outward attempts would be rebutted scornfully as unwarrantable interference. If we will recognize the power of thought more and rely on outward operations less, we shall be both surprised and delighted to find

ourselves running a mental telegraph, not for the purpose of filling our pockets with golden ore through ministering to the love of the sensational and the curious in the minds of those who are always searching for attractive novelties, but with the blessed intent of relieving, not primary and chiefly bodily suffering and sensuous distress, but the fruitful cause of it in depraved thoughts which lead inevitably to words of blasphemy and cruelty and acts of crime.

In so doing, whether we know it or not, the hosts of heaven will work in union with us, and as we afford the only really necessary condition for true affiliation with pure and holy beings, our work will be one with that of angels and we shall in our turn become angels, ministering spirits, helpers of our brethren, whose sole delight and ambition is to consecrate our every power to the furtherance of the best interests of humanity.

LECTURE VII.

THE LAW OF LOVE.—LOVE AS A HEALING AGENT, AND ITS
APPLICATION TO SINNERS AND SUFFERERS ACCORDING TO
THE METHODS OF SPIRITUAL SCIENCE.

IT has often been stated, as we think very falsely, that the law of love was first enunciated to the world by Jesus of Nazareth, whose name is always coupled by Christians of all denominations with every pure and ennobling precept found in history or romance. We hear constantly of Christian graces and virtues, as though there was no excellence in the world before the Christian era, while the truth is that Jesus was simply the teacher of ethics and revelator of spiritual truth, to whom Christians have ascribed the origination of every beautiful maxim that he indorsed.

The real Jesus was unquestionably a very different personage from the exacting and self-asserting God to whom Orthodox Christendom superstitiously and idolatrously bends the adoring knee. Out of the only four gospels which are called canonical, only one, the fourth, even seemingly favors the deification of the Nazarene. Matthew, Mark and Luke present to us a very natural and intensely human character, in which the grace of humility is conspicuously present, while the Gnostic author of the fourth evangel mystifies readers by his blending of the personal Jesus with

the Logos of philosophy, which is nothing other than the divine wisdom in its life-giving operations, made mention of in the Book of Proverbs, where, in Chapter VIII, wisdom is personified, and made to speak as the divine maternity, who co-existed with the divine pater-nity from all eternity. "I was with him in the begin-ning," says Wisdom, when speaking through Solomon of her part in the formation of worlds. This divine wisdom in the divine nature forever exists and acts in perfect conjunction with divine love; and when this love and wisdom are combined and operating in pre-cisely equal measure, then and there, and then and there *only*, can be found that perfect sum of all perfec-tions whose name is Eternal Justice. Justice is the true governor, savior and redeemer of the race, and justice is equally wise and loving. Justice is the per-fect sphere; love is one hemisphere, wisdom is the other. Love may be compared, for instance, to land, and wisdom to water. Could there be a perfect globe if there were water only, or only land upon its surface?

There was once a time, far back in the history of earth, when the waters covered all the land, and at their subsidence in sections of the globe dry land ap-peared. As the earth is surely and steadily advancing toward perfection, the land is gaining on the water; about two-thirds of the earth are now under water, and there must be a perfectly equal divison of empire between these elements ere the earth attains the zenith of its perfection. The outer earth, as it becomes con-stantly more and more perfectly dual in the front it presents to space, registers outwardly in the equaliza-tion of its elements the unfoldment of the life of nature, which is dual in its essence, but not in its

expressions, until such time as it has gained an equilibrium in the realm of manifestation.

This great and most important and essential truth was shadowed forth in monuments and Kabalistic writings long ago in Egypt and all over the Orient, and in various parts of the pre-historic world. The grim old Sphinx on the banks of the Nile, with woman's head and lion's body, propounding its question to every passer-by, is not a riddle to the student who is conversant with the hidden meaning of ancient imagery. The head of woman means the reign of love; the lion's body means the subserviency and at the same time the coöperation and coördination of reason. Reason is wise but not loving when alone; love is not wise when disassociated from reason. The perfect blending of reason and affection, or love and wisdom, produces justice, and to arrive at a perfect understanding and administration of justice is to solve the problem of all the ages, and make strife, discord, unhappiness, bloodshed and tyranny henceforth impossible. The reign of justice is the reign of the Prince of Peace, whose sceptre is righteousness. Without equity, strict impartiality, there can be no safety and no freedom. Liberty can only dwell in safety beneath the roof of justice. The slightest deviation from the strictest rule of justice is unkindness and unwisdom. To spare the rod is to spoil the child; but to lash the child in anger is not to be just.

Among the beautiful precepts laid down for the guidance of man, in Deuteronomy, we find many so essentially rational and so exquisitely humane, that it matters not who reads them with unprejudiced mind, he must agree to them. Take, for instance, the com-

mandments referring to the taking of a pledge, to the reaping of the fields, to the paying of all just debts. No one but a fool can dissent from the wisdom there enunciated. Modern critics may deny inspiration if they please; they may treat dramatic and sensational stories of burning bushes, quaking mountains and mysterious voices and thunders as old wives' fables, if they will, but surely he is utterly bereft of reason, of humanity, of the simplest sense of justice, who fails to recognize both the nobility and utility of the major portion of the Jewish law, which is not only a moral but a sanitary and hygienic law; a law, moreover, which so well agrees with the necessities of human nature that multitudes are sick, suffering, dying today because they disregard it.

Utilitarianism and expediency may altogether fail to see a truth in divine interpositions in human affairs, but let the utilitarian deny inspiration or revelation as he will, if he be but a student of human nature, as an anthropologist and advocate of pure ethics, he must perforce admit the divinity of the useful, the safe, the humane; in a word, of all that conduces to consolidation and to liberty. Liberty can never mean license. No one can ever be justly free to injure his brother in order to please himself. The interests of the race form a unit, and if one member of the race suffers all suffer; if one is uplifted all derive a benefit. In purely private, personal matters people may have an unlimited right to please themselves, but whenever self-gratification produces a state of being which affects one's surroundings, then that portion of society which is affected has a right to complain and interfere, and the constituted officers of any government are simply doing their duty

when they step in to prevent all fanatical actions which imperil the safety of the commonwealth.

We are not today dealing with a semi-civilized people, journeying through a desert, and therefore are not called upon to make our own in every minor detail the customs and observances of three thousand years ago; we can only follow truly the leadership of truly great men when we emerge from bondage, cut loose from old limitations and strike out for ourselves in a new and broader pathway than the broadest in which our ancestors could see to walk. The more liberal, radical and progressive you become, the more truly conservative of all that is truthful and ennobling you will become. Any child can pluck a flower to pieces, or destroy an exquisite vase which no money can replace; the ability to break down is a power the iconoclast shares with every baby and idiot the world has ever produced. There is nothing sublime or instructive in making fun of other people, ridiculing them, deriding their belief and speaking contemptuously of their organizations. The true reformer builds far more than he pulls down; he knows that if the soil be rank, and he uproot weeds ever so often, they will grow again; he knows that there must be an improvement in the quality and condition of the soil, or no harvest of delicious fruit and nutritious grain will result from clearing earth. To improve the earth itself, to remove the means of growth from under the roots of weeds, to substitute a normal, healthy, vigorous constitution for an enfeebled one, to cast out the twin demons of vice and disease by introducing into the system a powerful active force which makes for health and righteousness, may not be a simple or an easy task; it may need much labor, strength,

patience and knowledge to perform it; the new seeds may take a long time in sprouting, the new temple may take many years in building, but good must ultimately triumph over evil, love must eventually conquer hate, truth at length must vanquish error, even as the power of sunshine alone can dissipate the darkness of night and the mists of early morning. Of what use would it be to fight the mists, or seek to drive them away unless something came with superior force ready to supplant them; nothing, no matter how unlovely or obnoxious it may be, will go away to make room for nothing. If you have darkness and wish to get rid of it, you must introduce light; and light being stronger than darkness, takes up the room the darkness formerly occupied. If you are stifling in a dense, oppressive atmosphere, how do you get rid of it? Surely, by admitting the fresh, pure air, which drives away the dense and obnoxious vapors from your room.

The strong man of sin, error, death, darkness, ignorance, misery or disease, will retain possession of all parts of the earth and man, until the stronger man of virtue, truth, life, light, knowledge, happiness and health, comes into the world and into man, to cast the evil genii out. Giant Despair will keep possession of his castle until an invader stronger than he comes to evict him; and were one giant turned out, and his castle demolished, others would soon arise, unless a new dynasty were established, and the land fell into the hands of other rulers and occupiers.

In so far as the Mosaic laws are simply prohibitions, in so far as men are simply told what not to do, the Christian has right to claim superiority for the affirmative commands of Christ. But where the Christian griev-

ously errs is in his statement, oft reiterated in Orthodox pulpits and through the press by men who ought to be better informed concerning the contents of the Bible, certainly, as many of them have graduated from colleges where it has been their daily study for years, that Christianity, or Christ, first brought before man's consideration the affirmatory command to love. All through the Old Testament, yea, and to be fair to other nations beside the Jewish, we are in honor bound to admit all through the sacred books of India, Persia, China, and many other lands, teachings identical with those of Jesus of Nazareth may be found.

He whose boast it was that he fulfilled the law, he who never claimed it in his mission to discard it, has been grossly insulted, shamelessly misrepresented, crucified afresh and put to an open shame by those who have taken his name as the label for a system which has persistently dishonored him by lip-service coupled with alienation. The name of Jesus has been associated with absurdities and immoralities so detestable that it is hateful in the ears of many modern reformers who endorse almost the whole of his teaching. To bring Christians into oneness with their own historic Christ would indeed be to accomplish a miracle of reformation, and for endeavoring to do this, hundreds of liberal and conscientious ministers and laymen have been branded infidels, and refused admission even into the pulpits of the avowed liberal and progressive Unitarian as well as Trinitarian churches of Christendom. Theodore Parker's crime was his imitation of Christ. In his life he illustrated the great and glorious precepts laid down in the Gospels of all climes and centuries. He was a man who knew he would never feel happy in heaven while

his brethren were suffering in hell. He was too broad, too lovable too loving himself, to worship a caricature of Diety which made Omnipotence a fiend, and substituted vengeance and tyranny for justice; and because of this, only two pulpits in Boston and its suburbs were open to him, and prayer-meetings were the scenes of blasphemous petitions that his lips might be closed and he never allowed to return to his place in that city. Boston today reveres Theodore Parker as one of the greatest of its teachers. His name is now heralded forth from East to West, and far o'er the seas, as one of the noble army of prophets, martyrs and confessors who have died in harness, and even cut short their earthly career by their intense devotion to the cause of truth and human liberation; while the churches that opposed him have either so far remodeled their theology that it almost resembles his, or have lived a cold, narrow, stinted life, regarding with chagrin the liberalization of thought around them, finding themselves growing weaker and smaller every year, until in the dim distance they see only annihilation staring them in the face, unless a miracle be worked to rekindle the dying embers of the old, awful faith in endless hell and relentless devils, which has now so nearly left all the cultured part of the earth that Calvin's and Edwards' theologies are little more than names for systems as practically defunct as the Ptolemaic theory of astronomy.

Religion, however, lives; no foolish tirades on the foolishness of prayer can destroy the practical life-giving power it wields today; no coupling of the terms religion and folly in an announcement of a meeting in a public newspaper can destroy the power of true relig

ion to reform, uplift, console and bless mankind. Religion is as far removed from the puerilities of a blind Materialism as it is from the narrow dogmatism of those who consider a band concert on a Sunday a nuisance which the strong arm of the law should suppress. Infidelity is the natural outcome of superstition. Idolatry and bigotry have made infidels, and all the folly we perceive in rampant atheism is to us traceable to that unnatural, and certainly unbeautiful and ungodly slavishness, that blind devotion to a capricious letter, which makes the form of religion a matter of infinitely more concern than the power of godliness made manifest in whatsoever conduces most to the present and future welfare of the human race, individually and collectively. An old proverb says that none are so blind as those who will not see, and it seems to us pretty often as though some persons will not make a distinction which can be made most easily by any person of even ordinary intelligence who reflects at all upon the subject, between the unchanging intention and the constantly fluctuating application of wise and humane law.

Recently the Sabbath question has been agitated afresh here and elsewhere, and though quite a number of very liberal sermons have been preached, and articles written full of good sound sense, the voice of intolerance, more adapted to the days of Cromwell or the Puritan forefathers than to the closing years of this nineteenth century has not been silent. No enlightened physiologist will deny that one day out of seven is needed by man and beast alike for rest and recreation, and no one can fail to see physical degeneration among all who neglect to conform to salutary disci-

pline, and obey wise and loving laws formed for their guidance under the highest intelligence expressed on earth in this or a bygone age; but the very words of the fourth commandment show how utterly irreconcilable is its spirit with the narrow prejudice and interference with public liberty which often masquerade as concern for the religious welfare of the whole community. If Saturday or Sunday is to be a day devoted entirely to religious observances of the puritanic type, no provision would have been made securing rest to the ox and the ass, as well as to son and daughter, manservant, maid-servant and stranger. Oxen and asses have no souls which puritanism recognizes. They are under no obligation of serving God on one day of each week in any especial manner, but their bodies, yea, and their minds also, for animals have minds, and are capable of intellectual exertion, need rest on the Sabbath as well as yourselves, and none of you are keeping holy the Sabbath day in the sense in which it needs to be kept holy, unless you so employ the day that when you rise on the following morning you feel refreshed and strengthened for all the duties that lie before you through the week.

We do not say that incessant attendance at balls and parties or constant frequenting of the theater is calculated to unfold the nature of man and qualify him for his daily work under ordinary circumstances. We do not believe that popular excursions on crowded boats or trains, where the day is often wearisomely spent in seeking pleasure and finding only fatigue, are adapted to the real needs of the populace, or that they tend in any considerable degree to point out the true and natural mode of Sabbath observance. We believe,

moreover, in the need of satisfying the spiritual or religious side of nature, and regard that mind as dwarfed, and that life as crippled which has not fully unfolded the organs seated in the coronal region of the brain. The front brain and the top brain must be cultivated as well as the middle brain and the back brain; and the great defect in the present system of education, despite its many advantages, is, that the moral and spiritual organs have too little attention paid to them. We hear a great deal about morality, but in practice it is often reduced to mere conventionality. A simple outward respectability, which is aped by many because it admits them into society into which they could not go if they did not bear a good moral reputation, is too much sought after, while character is too little estimated and far too little stress laid upon real worth.

But, some will say, how utterly impossible it is for us to scrutinize each other's motives. How can we know when to excuse and when to condemn? The sermon on the Mount comes at once to the rescue and affords an answer to all such inquiries. Judge not. You cannot judge correctly oftentimes, and when you can you are not called upon to pass sentence upon another's life. Cast the beam out of thine own eye; make thine own life pure, and then shalt thou see clearly to cast the mote out of thy brother's eye. But does not this look as though we ought to take action in condemning others as soon as we are no longer flagrantly sinful ourselves? By no means; the conduct of Jesus with the woman taken in adultery forever decides the question of judgment for all true followers of the spirit of the Nazarene; and that spirit which we are told animated his breast is the identical spirit whose pres-

ence and constant activity made truly great all the really successful moral reformers the world has ever seen. To cast out the mote from your brother's eye after you have expelled the beam from your own, does not imply that a censorious, pharisaical or condemnatory impulse should actuate you.

How can you best reform another? How can you best help a fallen brother or sister to sin no more? "Go and sin no more," if said earnestly and practically, surely cannot mean simply that you utter a trite phrase and then dismiss a penitent without providing him or her with the means of subsistence or opening the doors of any home or workshop where the once culprit may retrieve his forfeited honor by works of usefulness henceforth. It is plainly the duty of all interested in the welfare of society to set their faces like flints against every form of crime and immoral practice, by making it as difficult as possible for people to do wrong, and as easy as it can be made for them to do right, but this does not in any sense or way necessitate your speaking, acting or thinking unkindly toward any one. No matter how lowly fallen a human being may be, he is a child of the Great Universal Parent and a brother of yourself; and as a brother it is for you, if you are wiser and stronger than he, to hedge in the road which is to him beset with so many difficulties and temptations. A weak and erring child should not be allowed full liberty if he uses that liberty, or, rather, misuses it so that it degenerates into unhallowed and dangerous license which imperils the safety of all around. Penalties must be administered; houses of correction must exist; administrators of justice must do their work until lawlessness is dead, and

every one so acts that he is a comfort and blessing, not a shame or terror to his fellows.

But we must learn to treat sin as an infirmity ; crime must be regarded as a disease, an infectious ailment, a contagious blight ; and hospitals be provided for criminals, as insane asylums are provided for those bereft of reason, and the best surgical and medical skill, accompanied by the best of nursing, is provided for those who are bodily diseased or ailing, even though the sufferer should have brought his ailments upon himself by his own sins, follies and indiscretions. If you find a poor, broken-down wreck, humanity prompts you to take him in and do for him. No matter though he has been a drunkard or a libertine, his case is urgent, his necessities pressing, and society is endangered if with an infectious malady he is allowed to roam at large ; so you have fever hospitals and cancer hospitals, and institutions of every kind and name, for the cure of sufferers and as safeguards to society.

Now as we do not deprecate the hospital, but regard it as a necessity today, even though we may include it in a catalogue of necessary evils, we are no opponents of a prison system, provided it be a humane and enlightened one, and widely different from that now in vogue both in America and abroad. No doubt American prisons are almost palaces in comparison with some Siberian dungeons ; no doubt the governments of Europe devise means of torture unheard of in the United States today, and you have much to congratulate yourselves upon in the humanity of your prison discipline compared with what it was a century ago, and what it still is in many parts of the world claiming to be civilized ; but revelations made not long

since excuse the impetuous enthusiast for saying that all places where human beings are deprived of light and liberty are abominations. So they are in comparison with the institutions of a perfect world.

Sewers and heaps of rubbish; dust and dirt and poisonous insects; stagnant pools and slimy bogs are all abominations, and will eventually be swept away; huge cities with their hundreds of tenement houses, where human beings are crowded together without sufficient air and comfort to properly expand any side of their being, are abominable, and will give place to widely different centres of industry and dwellings ere long. But reform cannot be fully accomplished all at once. All nature's processes are gradual; it is ever here a little and there a little, line upon line and precept upon precept, that truth and right gain the victory over falsehood and wrong. A celestial condition on earth is not possible until the whole human race has fully outgrown every thought of evil, and each unclean, unkind and unwise disposition. But progress can never be made unless continuous effort is made to progress. Your best actions yesterday may be culpable mistakes today, because the discipline of yesterday should have prepared you to live a higher life today. So methods of correction, tolerable and possibly necessary in olden times to carry out the true spirit of legislation, may be iniquitous and utterly unjustifiable at present. There can be no excuse for punishment in any case until all mild measures have been tried and prove ineffectual. Then and only then are you morally justified in resorting to harsh treatment; and when you are obliged to resort to asperity and coercion, you should blame yourselves fully as much

as those to whom you have literally to administer the rod of correction; for not only their obtuseness and incorrigibility, but your own deficiency in the higher qualities of the spiritual nature, have compelled you to resort to a semi-brutal mode of correction.

Some people are great advocates of the whipping-post, and of the gallows even; they cannot understand any one being benefitted or society being protected by mild and persuasive measures; they take delight in shaming and humiliating others, and even in taking away life, as they say, for the good of the majority, whereas in a mode of castigation which only degrades the chastized one in the eyes of others, no appeal is generally made to the higher nature. We have known many brave, high-spirited boys who would have been noble, courageous, generous and just, had they been properly trained, almost transformed into brutes by the absurd and inhuman floggings to which they have been needlessly subjected. No parent, teacher or guardian of the young, and no custodian of public morals, will ever succeed in doing real good to those under his charge, unless he inspires their confidence; and when or how can brutality and fierce anger inspire confidence? No one ever has a right to strike a blow in anger, and this has even been recognized to some extent among duelists, who have usually fixed the hour of meeting early in the morning, and under the most dispiriting circumstances. Before you strike a blow you should remain by yourself long enough to carefully analyze your grievance; and when you rise the next morning to meet the one who has wronged you, the chances are that in nine cases out of ten you would feel it a degradation to yourself to deal the blow, as

the offence does not merit so deadly a means of expiation.

The law of love is based upon justice, and that strange command, strange at least in the ears of many, "Love your enemies," by no means implies that we are to associate on equally intimate terms with everybody, for natural preferences are not only legitimate, but positively of divine appointment. Neither does it signify that we should allow the burglar to escape only to commit depredations elsewhere, when he has been let off after having attempted theft, and possibly murder, on the premises of the man who has been weakly good-natured enough to throw him out upon society, chuckling over his easy escape from the clutches of the law. The law of love, however, enforces such action in all cases as will leave no reason for personal spite and angry retaliation. No law has ever been regarded as juster than that which ordains trial by jury, because twelve unprejudiced men are supposed to be found who have no personal feelings in the matter, and can feel no individual interest in the condemnation or acquittal of the prisoner at the bar, while the persons whom he has wronged directly can scarcely be expected to feel no resentment or bias against him.

The law of love does not command us to wink at calumny, slander and detraction; neither does it compel us to be silent in our defense when enemies are blackening our names and spreading reports damaging to our standing and usefulness in society; because, as no one can seek to injure another without really harming himself, and as no one can possibly indulge in habits of gossip without bringing himself into a state of mind in which he becomes the prey of evil-disposed men and

spirits, there can be no fulfillment of the law of kindness in allowing another to persist in a course of action which, while injurious to ourselves, is doubly harmful to the one who is indulging in it. It becomes, therefore, an imperative duty devolving upon the teacher of morals to show plainly the difference between an exhibition of hatred, revenge and spite, and a proper concern for the safety of society, by means of the just punishment of evil-doers.

But here comes in the most important question of all: what kinds of punishment are really just, and what measures can be wisely and safely adopted to elevate the sinner and protect society? In this connection allow us to express our unqualified disgust with the present system of prison discipline, both in America and elsewhere. Probably the prisons of America to-day are almost palaces compared with European dungeons in the middle ages. Even Newgate in London was, in the time of Elizabeth Fry, a reeking cesspool of the vilest abominations, black as the hole of Calcutta, a disgrace to civilization, and a blot on the escutcheon of Christianity, which it will take centuries to efface. Bastard systems of religion which have been fathered upon primitive Christianity are, however, in no sense attributable to the spirit of Christianity itself, as the horrors perpetrated avowedly in the honor of Allah are in no sense natural outgrowths of the religion of Islam. It is vain and foolish in the extreme for iconoclasts, in their rabid onslaughts upon systems of religion, to denounce the system for all the evils committed in its name, or presumably in defense of its honor, or to extend its conquests. If allegiance to any particular form of religion made people necessarily

good or bad, we should of course find good people all grouped together around one common standard of faith or profession, and evil-minded people gathered around an opposite centre. If Roman Catholicism or Church of Englandism made people of necessity bigoted and cruel, we should find bigotry and cruelty largely confined within the territory covered by those religious systems; but though both Catholic and Protestant have burned heretics, and the fires and dungeons of the inquisition have been apparently outgrowths of an aggressive ecclesiastical hierarchy, we cannot shut our eyes to the treatment accorded to Socrates by the Athenians, nor to the diabolical fanaticism of the French Communists, nor the atrocities of the modern Russian Nihilists, while highway robbers and scoundrels of every name are, in many instances, utter unbelievers. Still we should be most unjust in fathering upon modern skepticism, or an avowed system of intellectual infidelity, the crimes and misdemeanors of the present century.

The truth is, neither sacraments nor ordinances, neither faith in dogmas nor belief in "nature," can change the stony heart to one of flesh, or hold in rein the turbulent passions of undeveloped humanity. Spiritual growth, moral development alone can do this; and so we find in the same church the saint and the sinner, the one loving, humane, generous, self denying, just, the other proud, hard, lascivious, dishonest, dangerous. Often such contrasts have been baptized at the same font and received the eucharist together at the steps of the same altar; but the one receives from the sunshine what warms into life all that is beautiful, the other only an added incentive to evil. Religious cere-

monies and beliefs make some people better and others worse. Even a knowledge of spiritual truth itself, if unaccompanied by heart devotion to goodness, will but give added power to men to work mischief. So in this day we see illustrated all around us the four kinds of magic admitted by Orientals. Some attain to the red magician's supernal power of subordinating flesh utterly to spirit, and, being infilled with divine life, find in every outward faculty and grace a means for promoting the highest welfare of mankind. Some, as white magicians, though not as yet fully and finally victorious over sense, are on the road to complete and ultimate conquest over pride, passion and infirmity; and these employ every means of spiritual development as a stepping-stone to a higher life. Many there are who are quite contented with the gray magician's compound of good and evil; an admixture of purity and foulness seems best to suit their taste, and, while they use some gifts aright, they befoul their lives by the misuse of some portion of their power. Others again, as black magicians, prostitute, desecrate every pure, holy and useful thing to purposes of wrong and for the advancement of criminally selfish or malicious ends.

The same philosophy, the same science, the same outward knowledge, the same visible practices may lead these four classes of persons to such diametrically opposite results, and do we not see an analogy to all this in physical nature? Behold the sunshine streaming down in golden beauty upon a rose-bush and a neighboring dunghill. That light and warmth which makes the roses blossom and causes them to emit so sweet a fragrance on the surrounding air, makes the

dunghill hot and putrid, sending forth a poisonous stench all around. Without the heat and light of the sun, neither the rose-bush nor the dunghill would have displayed its latent possibilities. Spiritual influx, the light of knowledge, the means for arriving at the highest standard of moral excellence, by perverse and selfish persons can be so inverted that the very light is the cause of their deeds of darkness. See that the light within you be not darkness, or the greatness of that darkness will be such that, enveloping your soul in its plutonic shades, it will shut you out for ages from all sense of true happiness and all companionship with wisdom and its followers.

We have introduced these observations neither discursively nor irrelevantly, as they were needed to rebut an unjust attack which is often made upon whole societies and classes of men by those who attribute to belief or opinion that which springs from indwelling pride, lust and selfishness. Change the opinions and faiths of the world a million times, and with all your success in helping men to arrive at correct views of truth intellectually, you will fail utterly in reforming society unless you reach their inner being, and cause the spiritual nature to break its bonds, free itself from its entangling chains, and stand erect and liberated in the glory of a royal independence which only those can know who are honest not because a penalty is attached to stealing; who are pure not because external chastity may be advantageous in a worldly sense; who keep all the commandments not because the law will punish those who break them; but because the ways of virtue, of true wisdom, have been found to be indeed ways of pleasantness and paths of peace, and

the spirit that has yielded to the charms of virtue can see no longer a beauty or delight in vice.

We say, once for all, that in the dealing of Jesus with the woman taken in the act of adultery we have a setting forth of the highest of all examples of reformation. She out of whom the Christ cast seven devils, tradition says, was Mary Magdalene, the penitent, the faithful follower, who counted no sacrifice too costly for him she loved, and who stood last by the cross and first at the sepulchre. These stories of the overcoming of evil with good are no mythologic fables, or if they be such in the eyes of any, then to those we would point out the hidden teachings of mythology, and unveil the important truths the ancients hid in allegoric guise. "Go and sin no more," one short, simple sentence of only five words may do more today to render society safe, as well as to accomplish the restoration of the fallen, than all prisons and penitentiaries the world has ever seen.

But of what avail are words without action? Of what use is it to say to the hungry and the thirsty and the naked and the shivering, be warm and clothed and fed and thirst no more, when your coal-bins are full, your pantries crowded with food, your wells running over with water and your warehouses overstocked with apparel, if you hug these treasures to yourselves and do nothing to dispense them to the famishing? Of what use is it for you to pray verbally the *pater noster*, and then do nothing whatever to save others from temptation or deliver them from evil? Good resolutions may pave the infernal realms if not carried into effect in life. Prayers can be but mockeries in the sight of heaven if the spirit of every prayer be not a

desire to become yourselves instrumental in furnishing answers to the prayer you pray for others' welfare. The true life of a reformer is not one of indolent inaction, of prayer that is a substitute for work. His prayers are rather his soul's sincere desires, accompanied by his life's most earnest efforts to call out all that is divine and true in his own and every human breast.

In conclusion — and we must conclude this address, though we have but lightly touched the hem of our subject's garment — we would urge upon you to consider how more than necessary it is that you should let every weak and erring mortal know that you believe sincerely and devoutly in the latent goodness which smoulders within every life. No matter how depraved, let education, the unfoldment of the spiritual being, be your manifest object in every administration of reproof. We may safely have pictures, pianos, flowers and good living in our prisons, provided we teach every prisoner how to work, and see that he never eats the bread of idleness. The utter elimination of barbarity from modes of correction is the spiritual ideal, and as idleness is one of the most prolific parents of all evils, if we make our captives work for an honest living, and then reward them for their toil, we shall not only be rendering good for evil and overcoming evil with good in obedience to Gospel precepts, endorsed by seer on earth and angel in heaven, but we shall be effectually protecting society by cutting off the supply of marauders and disturbers of the peace, as, through our instrumentality, the once criminal becomes a useful being on the road to angelhood.

LECTURE VIII.

SPIRITUAL SCIENCE AS RELATED TO MESMERISM AND MAGNETISM.

NUMEROUS are the enquiries from all points of the compass as to the attitude to be assumed on the part of Spiritual Scientists toward Mesmerism and Magnetism, especially as to the use to which these systems are put in the relief of pain and alleged healing of the sick. To treat these systems fairly and intelligently it is necessary that we should know something of their origin and history ; we shall, therefore, occupy a short portion of the time allotted to this discourse in tracing the sources whence these systems spring, and then dilate upon the work which their supporters and exponents are actually performing. The word Mesmerism, you scarcely need to be told, is sectarian, *i. e.*, the word is derived from the name of a man who was as much the founder of a sect as any man ever was. Anton Mesmer stands in logical and historical relation to a system properly called Mesmerism, as Luther stands to Lutheranism, Calvin to Calvinism, the Wesleys to Wesleyanism, Swedenborg to Swedenborgianism, Mohammed to Mohammedanism, and so on, *ad libitum*. Mesmer himself was a medical student at Vienna, where he took the degree of doctor of medicine, in 1766. A few years later he began to study the curative powers of the magnet, and was led to adopt the opinion that

there exists a power similar to magnetism which exercises an extraordinary influence on the human body. This power he designated Animal Magnetism ; he soon began to publish accounts of his discoveries of the medicinal value of this newly found therapeutic agent. Honors were conferred on him in Germany, where his researches were warmly endorsed by many persons of influence in scientific circles. In Paris he also attracted much attention. His system commended itself to many distinguished lights in the medical profession and to intelligent and educated communities at large. He seems to have regarded his knowledge as a personal secret, as he refused a considerable sum of money which was offered him if he would reveal the secret ; his refusal to accept about four thousand dollars as an annual pension for making the desired disclosure gave rise to suspicions and provoked much antagonism, which led to the appointment of a commission by the government composed of physicians and naturalists to investigate his claims as thoroughly as possible ; as the report of the commission was unfavorable to Mesmer he soon began to lose his former popularity. Having fallen into disrepute he left France for England, where he made no great stir ; he then retired into complete obscurity.

Such is in brief the history of the founder of the modern system called Mesmerism, or animal magnetism ; let us now look at the system itself, and turn our glance toward some of the other notable characters who figured prominently in its history at the close of the last and during the present century.

Animal magnetism is always closely associated in theory with a subtle mental force, a power of thought

or will which, emanating from one person can strangely affect others. The claim is not made by magnetists of the mesmeric school that bodily emanations suffice to induce the magnetic or mesmeric sleep, or the somnambule condition : on the contrary, all professors of the art or science claim that *will* is a powerful operative agent ; thus mesmeric and magnetic treatments border upon mind cure, as they pre-suppose the exercise of a purely mental force in addition to all that proceeds from body to body in the act of manipulation. The theory of animal magnetism is not by any means ridiculous, and it is vain for metaphysicians to argue there is no efficacy whatever in magnetic treatments ; simple animal magnetism exuding through the pores of the physical organism has properties and produces results on the plane of mortal sense, just as food nourishes the external body, and other outward agents play a part in sustaining the outward frame.

Animal magnetism is largely animal heat ; heat is generated as we all know by friction ; thus the rapid and sometimes violent movements of magnetizers serve to evolve a vast amount of animal energy, which by means of the respiratory system can be easily communicated from one body to another. A person taking a magnetic treatment believes and admits that somebody else's vitality enters his body through the pores ; he therefore acknowledges dependence upon the physical force generated in another system than his own.

Mesmer supposed animal magnetism had some relation to the magnetism of the loadstone. The method of inducing the magnetic state employed by Mesmer involved the use of quite extensive apparatus ; iron rods, etc., were employed, but the more popular phase

of treatment has always been the use of passes made by the hands of the magnetizer from the head of the subject or patient downward, sometimes to the feet; in many instances, however, passes have been dispensed with and the subject has been commanded to fix his eyes upon the operator, under which circumstance some of the most remarkable psychological or biological results have been obtained. When passing into the sleep, the subject usually feels a curious creeping sensation come over him, he seems to lose all power of voluntary thought or action, which sensation is occasioned by the will of the operator directing the patient's subjugated mind wheresoever he (the operator) desires. Various estimates are given by different authorities as to the average percentage of mesmeric sensitives in an average community; some fix the average at one in ten, others at one in seven, again others say that probably thirty-three and one-third per cent of the entire population are amenable to magnetic influence. It appears, however, on closer inspection that the average varies considerably in different countries; climate, personal temperament, education, average of intelligence and many other causes too numerous to mention, tend to immeasurably modify the susceptibility of persons to the will of others, and while, as said before, simply animal emanations have an effect on the animal plane, no Mesmerist is simply a Magnetist of the physical order.

Mesmer was no *rubber* of the illiterate type; he was a man of will, power, and decision, who when he set out to accomplish a result had great force of intellect and dominant purpose of mind to back him. According to the Mesmeric theory the nervous energy of

the operator has overpowered that of the subject, and while the word nervous may convey to some only a physical idea we think it would be difficult to find a sane individual anywhere who does not recognize to a greater or less degree the direct action of mind in all nervous conditions. Many of the best scientists, including members of the French government commission appointed to investigate the source and secret of Mesmer's power, or at least the efficacy of the system he originated, have arrived at the conclusion that it is a delusion to attribute the power which entrances the human subject to an influence emanating from any physical object. The effects, whatever they are, said these men of science, must have their origin elsewhere. As early as 1785, when the report of the commissioners was handed in (one of the commissioners was no less a man than Franklin, who was appointed by the king of France to investigate the subject), they had arrived at conclusions almost identical with those which find favor among mental scientists today, for though at that time the reflex action of the mind upon the body had not been studied as extensively as it has been since they pronounced the phenomena the result of imagination.

The word "imagination" needs careful and elaborate definition and explanation to render it a really appropriate one for use in such connection; but understanding imagination to be simply an image or reflection produced upon the mind by some thought or object influencing it in ways not ordinarily understood, imagination is a good and expressive word. Imagination is a power, gift or faculty natural to man; it needs proper cultivation, but should never be

decried as useless or injurious, as it only becomes a snare when allowed to run riot, as all faculties do when not properly disciplined. In many instances persons have been most powerfully affected when nothing whatever was done to them, but when they thought something was being done; there is such a thing as self-mesmerism, though what is usually called such is generally brought on in the first place by the operation of some outside influence. Among the early believers in the magnetic theory who had not extricated themselves from the meshes of too much dependence on assistance derived from inanimate things was the justly celebrated Baron von Reichenbach, a German naturalist, who in the earlier days of his manhood became involved in serious political struggles resulting in his imprisonment. On his release from prison he seems to have given up to a large extent his political ambitions, and devoted himself almost entirely to the natural sciences and their application to industrial arts. He was a man of great force of character and power of mind, capable of engineering vast undertakings and managing large estates. He was, therefore, of that peculiar temperament of mind necessary to success in all enterprises where the subjection of one will to another is involved. He it was who thought while studying animal magnetism he had discovered a new force in nature. This force soon took the name of Odyle or Odylie force, to the operation of which many of you may remember the spiritual manifestations of thirty-five or forty years ago were attributed by many. This Odyle, sometimes called Od (supposed to mean all-pervading), Reichenbach declared pervades all nature just as Vril does according to Bulwer Lytton. Vril in Lyt-

ton's mind was probably a higher manifestation of the Od conceived of by Reichenbach; it manifests itself, according to him, as a flickering flame or luminous appearance at the poles of magnets and crystals, and wherever chemical action is going on. This force was said to account for the luminous appearances sometimes seen at graves which have given rise to terrible frights and no end of weird superstitions. •

Od force is said to have, like magnetism, its positive and negative poles. The human body, according to this theory, is positive on the left side, and negative on the right. Reichenbach claimed to have demonstrated as a positive fact in his own experience that sensitive people positively see the odic radiation like a luminous vapor in the dark, and can feel it by the touch like a breath. As the meeting of like odic poles causes an unpleasant sensation, while the pairing of opposite poles produces an agreeable result, a reason is assigned for those remarkable attractions and antipathies which can never be logically accounted for unless some such theory, or a still better and more explicit one, is given for their explanation.

You have probably all come in contact with some of those apparently fastidious persons, whose extreme sensitiveness makes them keenly and often painfully alive to influences unfelt by the majority, at least to any appreciable degree. We often come across persons who say they cannot sleep in certain positions, and according to Reichenbach and his theory of Od there is a scientific ground for their peculiarity. Some sensitive persons declare they cannot sleep when in the northern hemisphere on their left side, because the north pole of the earth, which is od — negative, affects

unpleasantly a person's right side which is also od — negative.

As all motion generates Od, this force is said to account for many singular phenomena usually attributed to a mysterious but unknown power, such as the use of a divining rod for the finding of water under the ground. Why, it is asked, may not a stream running underground affect a sensitive water-finder so that the divining rod in his hand shall move without any conscious effort of will?

Reichenbach ascribes all mesmeric phenomena to the working of this Od, but not being a sensitive himself, he never claimed to have had first-hand sensuous proof of its existence. His conclusions rest entirely upon the experiences of the many sensitives upon whom he operated and by means of whom he conducted his interesting experiments.

Comparatively few scientific men of renown have given much credence to this theory in its physical aspects, and it appears to us the time has now come for a reconsideration of its claims, rather with a view to discovering a mental cause for mesmeric phenomena than with the hope of establishing a physical basis on which they may scientifically repose.

Kindred phenomena to those attributed by Reichenbach to Od have been explained by the light of what is termed Hypnotism by Dr. Braid, of Manchester, England, who published some very interesting papers on the subject in an English journal of Medical Science in 1853. The word hypnotism, as some of you are doubtless aware, is derived from the Greek *hupnos*, signifying sleep. The hypnotic state, according to Dr. Braid, proceeded rather from the physical and psychical

condition of the patient himself than from any outside influence.

Directions given for inducing the hypnotic state which some persons have followed with considerable success are substantially as follows: Take a silver lancet-case or other bright object and hold it between the fingers of the left hand about a foot from the eyes of the person on whom you desire to experiment, in such a position above the forehead as to produce the greatest strain on the eyes compatible with a steady fixed stare at the bright object. The subject must be directed to rivet his mind on the object at which he is gazing. The symptoms are, first, a contraction of the pupils of the eye; then they will dilate considerably; then after they are widely dilated the operator should extend the first and second fingers of the left hand, keeping them slightly separated from the bright object, toward the subject's eyes. The eyelids will probably close with a vibratory motion. After ten or fifteen seconds have elapsed, the patient can be made to keep his arms or legs fixed in any position in which the operator places them.

It will usually be observed that all the senses except sight become highly exalted; the special senses are the first to exhibit this exaltation; the muscular sense and sensibility to temperature become remarkably keen; but this exaltation of function is followed by depression or torpor, placing the body in a condition far below the state of natural sleep. Only when in that torpid condition is a person thoroughly hypnotized.

This rigidity of the muscles and extreme torpidity of the nervous system can and ought to be instantly removed. An opposite condition can be induced by

directing a current of air against those limbs or muscles the operator wishes to render limber, or against an organ he wishes to excite to action; by mere repose the sensitive will return to his normal condition. If a current of air directed against the face is not enough to arouse the sleeper, pressure and friction should be applied to the eyelids and the arm or leg sharply struck with the palm of the operator's hand. Dr. Braid, after a careful analysis of a large number of experiments, came to the conclusion that by a continual fixation of the mental as well as of the bodily eye upon an object, with absolute repose of body and general quietude, a feeling of stupor supervenes which renders a subject liable to be affected in the manner recited above. Such experiments are found to succeed with blind persons, thereby proving the action of mental rather than visual action and concentration on the part of the one affected; the effects then cannot be produced through the agency of the optic nerve of the body, but must be rather due to impressions made upon the sentient, motor and sympathetic nerves, and above all upon the mind.

Many surgical operations have been performed painlessly upon hypnotized patients, and hypnotism has frequently been employed with much success in various forms of disease, especially in cases where nervous derangement was the explanation of the disorder concurred in by the faculty. Now that mind-reading and thought transference are agitating the popular mind so violently as to render mind-reading one of the most popular topics of the day, it behooves all students of Spiritual Science and all mental healers to address themselves to the task of finding the true explanation

of these phenomena in mind, not in matter, and from what has been quoted and advanced in this discourse you will see that the general drift of thought in the scientific world even among physicians and physicists has been to refer mesmeric, magnetic, biologic, and hyponotic phenomena to a mental and not to a physical cause.

We will now proceed to state as tersely as possible wherein metaphysics must of necessity be far in advance of mesmerism, animal magnetism, biology, hypnotism and all other phases of semi-mental phenomena which favor the employment of physical assistance, and start with the assumption that one human will is stronger than another, and then proceed to argue and act as though it were a divine appointment that stronger wills should control the weaker. Up to a certain point these quasi-mental systems are pure and lawful, but in no case are they the equals of the true metaphysical system we endeavor to advocate and explain. Now what is the essential contrast between Metaphysics and Mesmerism? Surely in this all-important fact that metaphysical treatment aims at liberating a patient's mind and will, and mesmerism aims at controlling or enthralling it. Disguise the fact as one may, mesmerism, according to its accepted exponents, is a system of mental bondage, a system which boasts of the ability of one mind to hold another in subjection; it is then a system which upholds mental slavery, and no slaveholding system can harmonize with the advanced views of liberty now everywhere proclaimed as essential to the highest civilization. Given all the credit it can possibly merit, mesmeric methods are only suited to the infancy of human development;

as children are held in obedience to the minds of others until they are able to walk alone and act independently, so persons who are in an extremely weak and suffering condition and also powerfully influenced by other minds in error, whose influence over them retains them in sickness, may be reached beneficially at first by the mesmeric power of a really well-disposed, healthier and more enlightened person than those whose mental outgoings exercise so baneful an influence on the invalid. In such a case as this we may compare the mesmeric treatment to the transfer of a slave from a bad master to a good.

In the days of negro slavery many of the negroes in the South fared so well with kind masters, they did not desire freedom. Many women today who have good husbands and happy homes, put the greatest obstacles in the way of the Woman Suffragists, by maintaining that women have all the rights they need to demand, citing themselves as examples of woman's happy lot, with which say they all women should be satisfied. No one denies that many negroes were well treated while yet they were slaves, and no one questions the fact that many women without the ballot are in a comfortable condition, but in discussing the question of slavery and the question of suffrage, principle must be taken into consideration, not immediate comfort or discomfort of certain individuals. Is the system right or wrong? not, are certain persons happy and contented under it? is the question of the hour whenever a reform is called for. In grave national contests the arena of battle is principle at stake; under a despotic sway people may live very happily and be very kindly treated, as they often are, by humane rulers.

A sultan, a czar or emperor may be an excellent, truly kind-hearted and justice-loving man, during his reign all may go well and the people have no cause for complaint; but rebellion against despotism in theory is imperatively called for by reason of the fact that at any moment the removal of a single individual from office may deprive a whole nation of all their rights and liberties and land the entire population in the arms of cruelty and all its hideous results. Now the case of a mesmerized sensitive is about parallel with the case of a slave dependent on the good nature of his master, a woman dependent on the caprice of her husband and a nation dependent on the personal character of a solitary head; at any moment the mesmeric influence may be withdrawn, at any moment the kind and wise mesmerist may remove his protecting arm; and as human nature is not yet infallible and unchangeable in all its operations on the external plane, a mesmerist formerly wise and kind, may, under the influence of some strong temptation or other powerful incentive, begin misusing his power so as to bring the sensitive under a most baneful sway.

To be the creature of another's will is to be in slavery, and even though the will may be kindly and mercifully directed we should all strive to obey the command, "Thou shalt worship the Eternal thy God, and him only shalt thou serve," which translated into plain, everyday language practically means no more and no less than that we should under no circumstances allow ourselves to be blindly led by any kind of influence, but in all our dealings with forces seen and unseen employ our conscience and our reason, and only yield to truth and goodness because our interior sense

points out to us that what we are asked to obey is a divine monition.

The writer of these pages has had personal experience in mesmerism, so far enlightening him as to its nature and effects as to impel him, in duty to those who may not have had the same experience, to speak decidedly on this matter. The writer will now devote a brief space to personal illustrative reminiscence, by way of enforcing the lesson here intended to be conveyed. When about sixteen years of age, and at that time very impressible to all such influence as that commonly called mesmeric, he made the acquaintance of a young man whose mesmeric ability was unusually great and who exerted over him the most complete sovereignty for more than twenty-seven months. During that period a great number of deeply interesting and at the same time highly instructive experiments were tried, proving conclusively the absolute surrender of the subject's to the operator's mind. As the operator in this case did not abuse his power to any serious extent or in any important direction, no harm sprang from their association, but a sample of the experiments successfully conducted will convey to the mind of every reader a faint idea at least of the absolute sovereignty of the one mind over the other.

In the year 1876, in a London drawing-room, in the presence of a numerous company of distinguished and influential ladies and gentlemen, including doctors, lawyers, clergymen and others high in their respective professions, the subject was engaged in close conversation with one of the gentlemen, while the operator was taken by another into a room up-stairs and there shown some curious old prints at the bottom of a trunk; he

took a definite and complete mental photograph of them and then willed the subject down-stairs to tell the assembled company what he (the operator) was looking at overhead.

Instantly the subject commenced to describe the trunk, pictures, dates and other writing on them, the precise arrangement of a number of articles which had been removed from the trunk and lay in confusion on the floor, with all the exactitude of a closely observing eye-witness. Immediately the description had been given, most of the company hurried up-stairs, and there found everything precisely as the subject had described it.

In many instances he would be made to do the most extraordinary things without rhyme or reason, and that so suddenly and impetuously as to cause the greatest wonder and merriment among all his companions. Not only were similar phenomena of frequent occurrence, but so great was the influence upon him of this gentleman's mind that he liked everything and everybody his operator liked, and detested everything and everybody the operator disliked. He could, moreover, at any moment and at any distance from the operator be thrown into an unconscious state, and made to say and do whatever the operator desired.

This is no singular or isolated instance; it is a common experience wherever mesmerism is practiced. If Professors Carpenter, Cadwell and others about whom we hear so much in New England, and whose exhibitions are truly marvelous, can so influence their subjects as to make them think ice is hot, and burning coals are cold, if they can give to lemonade the flavor of brandy, and cause tea or coffee to taste like whisky

to the palate of the entranced or semi-entranced sensitives with whom they exhibit, and if this power is not confined to place or time, but can be exerted from any distance when once a subject is completely brought into subjection to the operator's will, in what danger are persons placed who yield blindly and unthinkingly to every influence which strives to excite or lull them to submission.

Eternal vigilance is indeed the price of individual mental liberty, and while we do not tell you to yield to no influence whatsoever and under no condition, we do tell you that state of mental passivity which makes you the mere creature of another's will is hazardous in the extreme, and ill befits any one who believes in human equality and in the right of individual human beings.

Mesmerism can be used to allay pain and also to impart vitality. Vital force can be, and often is conveyed from mind to mind while animal magnetism passes from body to body by the mesmeric process. But Spiritual Science, telling you to depend on God and draw your supplies of strength from universal mind, not from personal beings whose caprices may at any time land you in sickness, crime or disaster, urges you to so cultivate your own spiritual being that anywhere, at any time you can obtain from the fount of all life the health and aid of which you stand in need.

Mesmerism subjugates, it enforces submission, it controls; while metaphysics teaches, argues with the patient, and instead of endeavoring to reduce him to the level of another's creature, brings him to see his own true position as a child of God and invites him to listen to the voice of God in his own soul, not recogniz-

ing the intermediation of any priest or Mesmerist claiming authority to dominate the will of another being. In our next lecture, which will treat on Mediumship, we shall pursue this subject into the arena of Spiritualism, to which Mesmerism always serves as a gateway and introduction.

LECTURE IX.

METAPHYSICS AND ITS RELATION TO MEDIUMSHIP.

IN our last address we spoke very pointedly on the subject of Mesmerism, or animal magnetism, and took decisive ground against that blind submission to another's will which is the leading element of success in mesmeric operation. Some persons, indeed many, seem to be so unhappily constituted as to be unable to steer clear of extremes; either they must accept another mind as their superior and master, almost as their God, or else repudiate its influence altogether.

Though metaphysics is old enough in India, and lies at the very foundation of the ancient Brahmanical religion, which is a purely, indeed an abstractly metaphysical system, in this country and in Europe, metaphysical ideas are so comparatively new to the mass of mankind at least, that any amount of error and misconception prevails among the populace as to what is really taught by metaphysical science. Some metaphysicians, indeed many, claim that spiritualism is a gigantic delusion, and style all mediumship error of the mortal mind; others again endeavor to unite the two, and in some instances manage to employ both most advantageously. The oft-repeated quotations, "You cannot mix oil and water," "there can be no fellowship between truth and error, light and darkness, Christ and Belial," do not apply in this connection, for

mediumship rightly understood and intelligently employed is one of the greatest blessings which can possibly come to humanity.

If we are to consider this subject fairly we must first define what we consider to be the true metaphysical view of death. Poets affirm "there is no death." At the Spiritualists' Camp Meeting in Oakland, California, where our teachings were received with so much kindly favor during June, 1886, these words were inscribed over the platform. Such an inscription of course excited much attention and provoked much comment; people were for the most part familiar with the quotation; it is to be found in Tennyson's "In Memoriam," in some poem of Longfellow's, and doubtless in the compositions of other poets also, but no matter how familiar the ear may be with certain words, no matter how often they may be heard in poetical readings or recitations, poetical license is always allowed for, and it is only when they come to be written up in plain blank prose as though they were as self-evident as the favorite motto, "Honesty is the best policy," and other equally sober and well-worn proverbs, that the public mind begins to challenge their truthfulness or really bestow much if any serious thought upon their import. Many Spiritualists and many who are not Spiritualists also take these familiar words and accept them as conveying a great truth; they find no fault with the phraseology and yet they make all kinds of fun and ridicule out of the assertion of metaphysicians. "There is no disease," a kindred statement; if one can be supported the other can, if one falls to the ground the other falls with it. Do those people who write over their platform, "There is no death," mean that there

is no death in appearance? certainly they teach nothing of the kind, but very wisely draw a distinction between appearance and reality; while they affirm most positively there is no death, man never dies, they enter the body in the earth and acknowledge that it crumbles into dust, they are simply wise enough not to confound an appearance with a reality, they know the physical body is not man but only his fleeting garment.

When we affirm there is no disease we do not mean there is no appearance of disorder on the surface of the flesh, neither do we mean to deny that there may be disorders to clairvoyant vision in the interior of the physical frame, but we deny that man's body is himself just as we deny that man's clothing is his body. Science denies sunrise and sunset, but all experience acknowledges the rising and setting of the sun every day as appearances, nevertheless sunrise and sunset are illusions; the sun neither rises nor sets from the point of view of scientific vision, it only appears to; from the standpoint of science there is no sunrise, there is no sunset. Just as science disposes of appearances and illusions by revealing facts and truths otherwise unknown, concerning the constitution of the external universe, so spiritual science, which is the highest degree of all science, makes known the truth of Spiritual being in direct contradiction of every mortal and erring belief and appearance. Death is an appearance, an illusion, a belief of mortal mind and nothing more, and judging from the testimony of Swedenborg as well as from that of any number of modern seers and mediums, man does not know he has died unless he has himself passed through the belief of death in his own

mortal mind. Swedenborg tells us he encountered spirits who had left their bodies fully fifty years and still did not know they were separated from them; again and again are we told by persons who claim to be in daily communion with so-called departed spirits, that there are myriads of spirits who do not know they are out of their earthly bodies, they cannot realize death unless they pass through the belief of death, while they have died to the belief of their companions on earth who have laid away their bodies in the ground, satisfied their mortal minds and memories that such and such persons are dead and gone, therefore, they see and hear from them no more unless some extraordinary phenomena occur in their presence which lead them to create another belief stronger than the belief that they are dead; this other belief, the belief in spirit return or in clairvoyant vision, is in such cases the stronger man turning out the strong; a stronger belief always overcomes a weaker one, a belief in spirit communion or in clairvoyance often suffices to neutralize the effects of the previous belief that some friend is really dead, has actually perished, or else has gone far, far away to some mysterious bourne from which no traveler returns, and whither no message from earth can reach or from whence no answer can be returned even should the message reach its destination.

Mortal belief establishes the idea of death, it then requires physical phenomena, test mediumship, clairvoyance, clairauidance, etc. to break down this misbelief. The greater part of the work done by many Spiritualists and in many circles is an iconoclastic work, a work of pulling down, rooting up, image breaking, etc.; this work is in many instances positively

necessary, and were it not done spiritual truth could not find an entrance to the mind of man on earth in its present average condition. Sites have to be cleared, rickety buildings must be torn down and carted away before new wholesome edifices can be erected on the land where once the shanties stood. The farmer knows well how necessary it is for some one to clear the ground of stones, kill the snakes and in various ways make ready for the sowing of the good seed which when planted in the cleared earth will in due time yield luxuriant harvests.

We must not condemn, neither must we undervalue, the hard iconoclastic exertions of the sturdy pioneers, who during the past nearly forty years have stampeded through this country proclaiming that man lives after the death of the physical body, and that those yet in mortal form can hold communion with those who have laid aside the mortal tenement. Many of these rugged teachers who have dealt sledge-hammer blows at error, may, like Cromwell's soldiers, when they entered the English cathedrals and parish churches, have broken down much that was beautiful and much that later on will be restored, but if like an army pursuing in hot haste the foe, trampling down gardens and cornfields on their way to victory over tyranny, injustice and oppression, these sturdy men and women, with little reverence for old beliefs, have overthrown some beautiful works of art in their endeavor to destroy only hideous idols, if they have sometimes been too reckless and have not fought with the most spiritual of weapons, we must remember that storms clear the air, and there is a perfect correspondence in the realm of mind to the facts of external nature, or rather, to state the idea the

other way and more correctly, as the spiritual realm is the seat of cause, the physical universe being only the region of effects, there is a perfect reflex action in the external sphere corresponding to the events transpiring in the unseen realm of mind; storms, hurricanes, earthquakes, volcanic eruptions, in a word every physical disturbance encountered by man on earth, corresponds to and results from some prior agitation in the kingdom of thought. We shall always observe, if we watch the signs of any times, that periods of great mental excitement and upheaval are marked physically as seasons of violent storms, and dread convulsions of external nature. It is now commonly admitted that the physical atmosphere of this globe is very considerably affected by human conduct, it being an almost undisputed fact that storms accompany and follow battles, and even large and brilliant pyrotechnic displays. If the inventions of man can create thunder and lightning and bring rain from the clouds, then surely as these inventions proceed from mind and are carried out by means of mind, no one need doubt that mind unassisted or rather unhampered by material things, can and does produce the greatest conceivable modifications in external temperature. The weather cannot be controlled by any one solitary mind, but when a concentrated mental effort is made, climate certainly is modified, storms are warded off, or rain is caused to descend.

In praying for rain two difficulties have to be met. First, all persons are not agreed as to the weather they desire, thus their power of will or influence of thought discords, one mind helping to bring about what another assists in warding off, and secondly many persons who employ a form of words have no real faith in

the efficacy of what they are doing. Union and faith are both necessary to a result; where one is absent, and more still where both are absent, prayer and work are rendered ineffectual as means toward the accomplishment of any desired object. All miracles and wonderful occurrences which have taken place since the world began are just so many demonstrations of the power of mind over matter, nothing more or less. They are not, strictly speaking, supernatural, and they will not always be styled miracles, as miraculous correctly speaking is wonderful, and things no longer inspire wonder when the law governing them is understood.

Spiritual manifestations, and those in whose presence and seemingly through whose instrumentality they were produced, were in olden days supposed to be the favored few, the specially chosen of heaven to demonstrate the being and will of God to men on earth. To-day, as phenomena multiply and all sorts of trivial things are attributed to the action of "departed spirits," it becomes highly necessary for some one to so deal with the marvels of the present day, nineteenth century miracles as they are sometimes called, as to make of them a means for enforcing great universal truths not very well apprehended by the majority of those who pay to witness them and enthusiastically uphold them.

Now once for all let it be stated that metaphysicians cannot afford to ignore or taboo spiritualism. It is for them to recognize its claims and throw light upon its phenomena; to attribute all phenomena to illusion or delusion will not do. It satisfies no profound thinker, and least of all will it weaken the hold Spiritualism has gained on the minds of the people.

We must all admit that, making all due allowance for imposture and exaggeration, alleged phenomena do occur, and these phenomena are indubitable demonstrations of the transcendent power of mind over matter in many instances. No matter what interpretations may be put upon old-time wonders; no matter by what processes of subtle reasoning and the invalidation of history and testimony Rationalists may seek to explain away the miracles of the old and new testament and those of the ancient books of India, China, Persia, Egypt and other distant climes, these "miracles" are being duplicated in our midst today; we see the cheap jugglery of the mendicant fakir of India imitated by many "mediums of the new dispensation," and however we may dislike so low a phase of mental action, it is vain and absurd to try and defend the hypothesis of fraud, which is no explanation whatever of either the oriental or the occidental medium's performances.

We have, however, ample evidences of far higher manifestations of spirit power than those which can possibly come under the head of jugglery, even when the word is used as applicable to much that is really genuine in India, though on a low intellectual and moral plane. Unmistakable evidences of a higher order of intelligence accompanying the phenomena are multiplying on every hand, and surely no one can read Crookes, Wallace, Zollner, and many another celebrated writer in defense of phenomenal Spiritualism without seeing that men of unquestioned scientific standing and ability are compelled to consider spiritualistic phenomena as worthy the closest scientific scrutiny and most persistent investigation. Professor Huxley and other learned men who have spoken derisively of Spirit-

ualism have by such actions done far more to demean themselves in the eyes of the fair-minded than they have injured the cause they have treated with disdain.

No subject bordering on the question of human immortality can ever be regarded by the really serious and studious as other than of the deepest interest and utmost importance. All attempts therefore to belittle so grave a theme can only expose the shallow-mindedness of those who treat it with flippant contempt. Unfortunately, many Spiritualists play into the hands of their detractors by approaching a subject of the most serious importance in a spirit of levity and idle curiosity. From the traitors within the camp far more than from avowed enemies on the outside Spiritualism receives its deadliest attacks. But the movement itself is vital and prolific enough to successfully resist all opposition both from within and without, and though many Spiritualists are nervously afraid lest the enemy should prevail when the phenomena are submitted to the searching analysis of reason, such apprehensions must, in the nature of things, be groundless unless those who entertain them have secret doubts of their own as to the real genuineness of what before others they enthusiastically maintain.

True metaphysicians, instead of denouncing Spiritualism and decrying mediumship, in order to be true to their own standards and to act in defense of their avowed principles, must be the interpreters and exponents of the truths of Spiritualism, though at all times and under all circumstances they must not be backward in exposing fallacies and correcting prevailing errors. To rightly understand the nature of men we must consider man not as a compound of matter and spirit,

but as spirit only. We have bodies as we own clothing and dwelling, but we *are* spirit. Man is altogether a spiritual being, and therefore the whole of man, not only a part of him, lives after the death of the body. The very first step in the direction of a right comprehension of spiritual science is for the mind to arrive at a point in its perception of truth where it can intelligently asseverate its full conviction that man is only and altogether spirit; man being entirely spiritual, not partly spiritual and partly material, it stands to reason that man's prerogatives and powers are not necessarily affected to any appreciable degree by his retaining or losing the outward structure called the body. If man is not wholly spiritual, if it takes spirit and matter, two opposite and distinct elements to make man, then throughout eternity you will all of you be something less than perfect human beings, unless you are re-embodied in a physical structure lasting eternally.

No end of vagaries have arisen from a belief that the duality of human nature is a duality of spirit and matter, which it is not. The true duality of man is the duality of love and wisdom, of intellect and affection, of man and woman, but the masculine and feminine principles which constitute the perfect dual are equally and immortally spiritual and spiritual only. It certainly seems high time, after nearly forty years of spiritualistic advocacy in this country, that Spiritualists at least should have long since abandoned the false beliefs which have led to a carnal doctrine of the resurrection of the physical body on a future day of judgment, a doctrine indeed which Spiritualists most emphatically deny, but one which they must nevertheless ultimately accept if they share the radical error

which originally gave birth to it, viz., a belief that man is a compound of mind and matter.

Does it not appear evident to every one of you that if it takes mind and matter both to make man, that those who are minus matter, having left their material bodies in the ground, must either at some future time be rehabilitated in matter and have matter secured to them forever, or else be eternally minus something necessary to their completeness as human entities?

We know there are many of the school of Kardec who advocate what Kardec calls re-incarnation, and that the same doctrine in slightly altered form is now extensively advocated in Spiritualistic circles under the name of re-embodiment; we know also that Theosophists, as a rule, accept this doctrine in yet another modification, but the tendency of all re-incarnationist teaching is to the effect that the wearing of a mortal body indicates a somewhat imperfect and unprogressed condition of the spirit. All desire to see the time when they will be embodied in mortal forms no longer, while all who are to any extent familiar with Buddhistic teachings know that the Buddhists make many sacrifices of earthly pleasure that they may shorten the term and lessen the number of their earthly embodiments.

It will be seen then that not only is it not taught even by believers in the necessity of several successive earthly embodiments for the human spirit that the body is necessary to the existence of the spirit, but the case is put very much more strongly; the only logical inference from such teaching being that whenever the spirit arrives at a condition of maturity or perfection it will have done with matter forever. The reverse

doctrine, that matter is necessary to the perfect human being, is taught by orthodox Christians whose views on the resurrection and eternal duration of the physical body are borrowed from the crudest and most external views entertained long, long ago by the Egyptians, whose scriptures were evidently familiar to many of the Christian teachers of the first century. Paul in his epistle to the Corinthians had evidently been reading the Egyptian scriptures: he refers to them and not to the Hebrew writings, which contain no such doctrine, when he argues against the prevailing ideas concerning the resurrection entertained at Corinth in his day; he accuses those of folly who entertain the materialistic fallacy he undertakes to answer and demolish, and while he teaches of a body which is indestructible, and incorruptible, he vehemently protests against the belief that the resurrection-body is the physical frame.

Though a long chapter giving Paul's views on this subject in detail forms part of the burial service of the Episcopal church, that church, in common with the Roman and Greek Catholic churches and all orthodox Protestant sects, maintains the resurrection and deathlessness of the physical organism, and while no one can possibly reasonably accept such a dogma, it is accepted by all strictly orthodox Christians as a matter of faith, tacitly though blindly assented to and usually included in a catalogue of insoluble mysteries, which on closer investigation can never be vindicated when judged at the bar of reasonable religion.

The Christadelphians, Second Adventists and some other singular modern sects, have gone so far as to proclaim the inseparability of consciousness from the physical frame. Man, say they, is his body and his

body is himself. Man is mortal only according to their theory, he actually dies, he has no immortal soul, he goes down into the grave and knows not anything until the shrill blast of Gabriel's trumpet shall re-awaken him on the resurrection morn.

This latest expression of folly is the legitimate offspring of a belief in the physical body of man as a necessary portion of himself. Endow matter with sensation, let yourself believe that the physical body can feel and suffer, admit the theory of a sensorium in the physical brain, and it is only a step to the *reductio ad absurdum* of the Christodelphians, for they, seeing the folly of believing that man is made up of two diametrically opposite elements, both of which are necessary to his real being, discard the idea of spirit altogether, and make the flesh everything.

Again and again have we said to our students and audiences, "Choose ye this day whom ye will serve. Matter or Spirit, which? Materialism or Spiritualism, which?" One or the other you may accept, but logically you cannot accept them both. They are like two horses hitched together in a team, when the one horse insists upon pulling in an opposite direction to the other. A comic picture full of the keenest and wittiest satire, published some years ago, exactly illustrates the "matter and spirit" theory of human nature advocated by so many. Two lawyers were pulling at a cow; they seemed both about equally strong men. The one tugged vigorously at the cow's head and tried to pull her forward; the other with equal force tugged at the tail with the intention of dragging her backwards. The result was, the animal remained stationary.

Progress in thought is impossible, it is hopeless to

arrive at any intelligent result in investigation, if we have one theory possessing our minds perpetually neutralizing the influence of an opposite: as you lean more to spirit than to matter, so far you succeed in demonstrating truth, and in reaping such advantages as accrue from faith in truth; but in so far as you lean to the idea of the reality of matter and regard your physical organism as a necessary part of yourself, the partner of your spiritual nature, as a kingdom divided against itself is brought to desolation and no man can serve two masters, so you fail utterly in arriving at any logical result in your reasonings, and continue impotent to conquer the ravages of disease because your mind is held in the thralldom of mortal misbelief in which you are children of darkness and slaves of error, not knowing the freedom of the spirit which alone is liberty.

But it may be asked, if the physical body is not even a part of a real human being, what is it then? is it a mere illusion of mortal sense, having no kind of real existence whatsoever? We know many metaphysicians take that extreme ground, and sometimes appear to render their position defensible by elaborate arguments; but for all practical purposes we do not need to go further than to deny to matter when organized into a physical body any more power than it possesses when in the form of an article of wearing apparel which we may wear and constantly be seen in, but which is in no sense a part of ourselves. A poet speaks the truth and nothing but the truth when he says of the discarded form lying on the bier about to be interred in the earth, "it was mine, it was not I."

When we speak of mortal bodies in the possessive case we can recognize their existence in the same man-

ner as that in which we recognize the existence of our clothing, and you none of you believe there is any sensation in your coats and dresses. You can witness the destruction of your wearing apparel on your person and yet feel no pain; the fabric cannot feel and you do not imagine that it can, but if the flame or rent passes from the clothing to the body, you then under ordinary circumstances, begin to suffer pain; metaphysics, however, takes you further than the outward shell, and tells you you feel no pain in the physical structure any more than in the dress, but in your mortal mind which is reached through your body just as your body is reached through your dress. When anaesthetics are given to dull pain, doses of mortal mind belief are administered, the mortal mind consciousness of the patient is benumbed; if completely so, then there is no pain whatever during the performance of the most difficult surgical operation of the longest duration. If the mortal mind is only confused or partially stupefied then the patient suffers from experiences which may be likened to bad dreams and distressing nightmare. When mesmeric treatment is given, if the operator be a person of intelligence and good-will, far less danger is incurred by the patient than by the use of ether, chloroform, nitrous oxide, gas, cocaine, or any of the other deadly drugs and gases usually resorted to by physicians and dentists. When a very mediumistic person comes under the influence of a spirit friend who entrances him, and thereby removes his thought entirely from the outer plane of consciousness, the mesmeric method is still employed, only in such cases the operator has passed through the change called death.

Dr. Baker Fahnstock in his work on Statuvolence, which is a species of self-mesmerism, relates many interesting anecdotes of persons who have thrown themselves into what he calls the statuvolic condition, and while in that state have remained quite impervious to sensations conveyed from without.

We do not wish in any degree to derogate from the purely metaphysical position we have taken in these lectures, and which we know is the only really logical and tenable one; still there is such a thing as "rendering to all their dues," "rendering to Caesar the things which are Caesar's," etc., and with a view to not neglecting this duty, we give all due credit to those lower agencies which, as secondary causes, necessarily operate on their own plane with outward and visible results, sufficient to lead to the avowedly scientific theory that material remedies have a power and virtue resident in them, whereas Mesmerism alone is adequate to demonstrate that mortal mind operating upon simple matter can apotheosise it to such an extent as to convert it into wine, beer, ardent spirit, tea, coffee, lemonade or anything else the operator may choose to will it to become to the perception of the sensitive who drinks it. Mesmerism deals in hallucinations, it purposely hallucinates, and by so doing demonstrates what we are teaching, that mortal mind endows matter with such properties as it may choose to impart to it.

Man's creations are unreal, God being the only true Creator; the witness of mortal sense is incoherent, so that when a question is raised as to what are the properties of a simple glass of water, one mesmerized sensitive describes brandy, another lager beer, another whiskey, another coffee: to the audience, which is

usually in a state of the utmost hilarity, all the subjects on the stage are acting most comically and unreasonably; the professor makes his living by repeating these experiments night after night before crowds of excited, often enthusiastic spectators; but what is the outcome of it all? Has the simple fact that mortal mind endows matter with such attributes as it evolves from itself been utilized as a rule among mesmerists and their followers in the elucidation of the greatest problem of the ages? Here and there there have been and there still are men who devote themselves to the practical and humanitarian work of making such experiments serve to teach the community many a useful lesson, but who can deny that in the majority of instances curiosity, sight-seeing, love of sensation and mystery constitute the stock in trade of those who throng the halls where mesmeric entertainments are given? Now how is it with Spiritualists and mediums? Is there on the whole a much higher tone in the spiritualistic than in the mesmeric community? Are spiritualist meetings and séances at large devoted to much more than the gratification of curiosity? If we utter something of a Jeremiad against the present widespread apathy among Spiritualists toward the higher phases of Spiritualism and the almost insane demand for tests everywhere, we shall only be echoing the voice of the spiritualistic press all over the country and abroad.

Take Boston as an example; Boston has long been celebrated as spiritualistic headquarters, the *Banner of Light*, the oldest newspaper in the world devoted to the advocacy of modern Spiritualism, has floated on the Boston breeze for many and many a year; public

meetings and private séances have been held continuously with many fluctuations in their number and importance for a period of well nigh forty years, and yet today a large percentage of the oldest spiritualists are crying as with the voice of the horse-leech, give us more, more. More what? science? philosophy? No, alas! no, tests. The same old, old tests over and over again, without even a break in their monotony; the same faces may be seen year in and year out at meetings and séances, demanding these everlasting tests which must long since have lost the least approach to novelties. This insatiable greed for tests is as bad as any other depraved appetite, it is like a taste for liquor, opium or tobacco, it grows upon the persons who indulge in it, and what under heaven can be more farcical than to see a company of people, many of them gray-haired grandsires and grandmothers, demanding the same old tests of every old and new medium, and then shrieking themselves hoarse whenever they platitudinize on "progress" and "advance." Such is of course not a faithful portrait of all Spiritualists by any means, but unfortunately it does no injustice to a numerically powerful section of them.

Now what influence do such people exert on mediums? How far do they influence the communications? We reply unhesitatingly that in the case of susceptible and partially developed sensitives it reacts upon their mental sphere like a fog to obscure the sunlight, it rears impassable barriers between them and the higher spheres of intelligence, it checks their aspirations and keeps them perpetually on the lowest round of the ladder of intellectual and spiritual culture. Mediums are constantly blamed for the delinquencies

of their clients; their over susceptibility is the cause of their reflecting to the extent they do the desires of those around them, and so depressing is this incessant demand for the most inferior kind of tests that many a medium confines himself or herself to this incessant ministration to the lowest condition of mortal mind curiosity, for the sake of a living for self and family. Demand regulates supply in every market; if articles are never called for tradespeople soon cease to keep them, but let an article be asked for with any degree of persistency and it is soon procurable almost everywhere.

We must in every particular strive to conform ourselves to the truth embodied in those often quoted words, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened, for every one who asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened." The paltry twaddle and the hateful recrimination continually passing from lip to lip, against mediums and mediumship, the sanctimonious attitude of the "unco guid," who stand aside with an air of "I am holier than thou," can no more raise the tone of mediumship and stem the torrent of misleading information conveyed through mediumistic channels, than streets can be cleaned by people exaggerating their foul condition, but never raising a hand or taking a single step in the direction of cleanliness. To remove evils, not to bemoan them, is the work of the true reformer; to stand still and rail at evils while all the while you accept them as inevitable, is the worst kind of folly; when we see an error we must set to work to overcome it. "You must take people as you find them," "You must

make the best of things as they are," and similar speeches so constantly heard are the most effectual barriers imaginable to true progress, and here we come to a point in our address where we must explain the difference between *clairvoyant* and *intuitive* diagnosis and prophecy.

Ordinary clairvoyance, which is rarely genuine clairvoyance (clear-seeing) at all, looks at disease, evil, misery, and after describing the condition of a patient at the time of examination as pitiable in the extreme, sometimes goes on to depict future hopelessness. Such delineations are vile and false in the extreme they are worse than useless; not only do they do no good, they lead to the most distressing results, as they fill the patient and his nearest friends with the gloomiest forebodings of impending disaster, thereby robbing the patient and his attendants and sympathizers of the bright rays of hope they might bask in, were it not for the influence exerted upon their minds by the prophetic utterances of one who by reason of some singular gift of thought-reading has impressed them as an almost infallible discerner of their actual condition and destiny. Astrology, clairvoyance and a whole batch of kindred mixtures of truth and error, science and superstition, need considerable revision, expurgation and elucidation before they can be of much real service and do no harm to communities at large. "A little learning is a dangerous thing," "A little knowledge in clineth man to atheism," no wiser sentences than these culled from the poet Pope and the philosopher Bacon, have ever fallen from human lips, but we know how studiously both those geniuses pursued the fair goddess

Knowledge into her secret hiding-place that they might wrest from her her most hidden secrets.

A superficial smattering of information on occult subjects is often dangerous and misleading; the student of the occult needs a well-disciplined mind and must be prepared to make some hard and consecutive effort to reach the deep still waters of safety beneath the rushing, treacherous breakers on the shore. An astrologer in Boston handed out some horoscopes the other day with this inscription: "The wise man rules his stars, the fool obeys them," and this audacious acknowledgement of human free agency he declared harmonized perfectly with the conclusions of the best astrologers of ancient time. If this be so, then astrology is no more objectionable and quite as serviceable as meteorology. If clairvoyants can take the stand and proclaim the wise man conquers fate, the foolish submit to it, clairvoyance may be utilized as a means for the prevention of catastrophes instead of, as it is too often, alas, misused as a means of fixing error ineradicably in the human mind. Clairvoyant delineations of disease may be and often are superficially true, but in many instances they are not even that; often a reputed clairvoyant becomes morbidly sensitive to the latent fears of a patient and to the fears of those who fear for him also, and in an abnormal condition proceeds to locate imaginary diseases in all parts of the body. The danger you incur if you permit such diagnosis to affect your belief, is that nervous affections, notably hysteria, which is the most extreme form of nervous excitement, in many instances lead to the creation and external manifestation of the very disorders which a person dreads and believes he already has or soon will have.

To see an evil is not necessarily to be able to cure it; genuine clairvoyance, or rather intuitive perception, finds the cause of the evil, discovers why you have anything the matter with you at all, and by ferreting out the primal cause of your being in any way disordered or diseased, sets to work to overcome the effect flowing from the first cause of the malady by meeting that cause courageously and helping you to vanquish its hold upon your mind. Jesus, we are told in his conversation with the woman of Samaria at Jacob's well, exercised what might now be called clairvoyance: he read her past life and told her all about her marital relations, past and present, but instead of giving her to understand that she must always remain burdened by her misdeeds and the consequences of them, he used his gift of seership only as a prelude to a glorious oration on the all-potency of the living water which every human spirit can find within itself, the panacea for every ill, the right divine which conquers every wrong.

Many mediumistic persons are really influenced by minds who have not yet outgrown their earthly errors; they are therefore led to prescribe the same abominable medicines they used on earth, and to predict the doom of patients after the method of ignorant medical prognosis. All such proffered information and advice should be attributed to the source whence it really emanates, viz, mortal mind in error, and as the dissolution of the outward frame does not guarantee such spiritual illumination as will enable one to become immediately infallible, as earthly errors are often slowly laid aside one by one, we must assume precisely the same attitude to "spirits" as to "mortals," knowing that error will continue to manifest until overcome

by spiritual growth, not by the dropping of the mortal robe of flesh which no more changes the condition of the spirit than the dress changes that of the body. Let mediumistic powers be estimated at their true worth, cultivated and utilized accordingly; but a blind idolatry which has for its watchword "Thus saith the spirits," is a return to the errors of barbaric ages, and accords only with a slavish subjection of one's own mentality diametrically opposed to every enlightened conception of individual liberty.

LECTURE X.

PRACTICAL SUGGESTIONS FOR STUDENTS COMMENCING PRACTICE.

THE preceding nine lectures in this course, as you must all have observed, have been devoted largely to laying a foundation on which to build a consistent method of practice in accordance with such new light as the world is now receiving on the science of life immortal. It is said of Jesus that his mission to the world was to bring life and immortality to light, in other words, to reveal to man the nature of his own being, to help the human race to discover and to recognize its own latent possibilities.

The new birth so constantly preached upon from Christian pulpits is nothing other in its esoteric sense than the unfolding of man's spiritual nature so that he discovers what he really is. "Man, know thyself," the celebrated motto written over the great Athenian Academy of old, is the command of Spiritual Science to all the world today. "The proper study of mankind is man," does not surely mean that anthropology must be confined to the study of man's outermost vesture, the mere shell which for a brief span apparently encircles and encloses the kernel of immortal man. Spiritual Science, or Theosophy, is, properly speaking, comprehensive anthropology, and it is at the same time pure theology, for theology is as much a science as

geology; but as we do not look down into the earth to find the stars, neither do we gaze toward the heavens to discover fossils, so we cannot investigate spiritual truths by means of simply physical research.

With what exists on the plane of mortal sense, and with all the bewildering and utterly discordant beliefs of mortal mind spiritual truth has no other dealing than the sun has with darkness, mist and fog, truth drives away error as light banishes darkness. What is error? what is darkness? nothing, a simple negation. It is, therefore, incontestable logic to affirm there is no disease as there is no darkness, which means that disease and darkness are both on a level, they are nothing, they are simple negations of the intellect, and as negations only must they be fought and overcome. Darkness occasions fear, it engenders every form of horrible dread; weird and awful superstitions are born and cradled in ignorance which is spiritual and mental darkness; dispel the illusion produced by ignorance or darkness and fear flies away with the approach of dawn. The first step for the healer to take is to affirm the nothingness of error; you must in your practice make it nothing to your own mind and nothing to your patient's thought also, for as long as either of you regard it as something you will fear it, and fearing it, it will have power over you as it will receive power from above, *i. e.*, from your mind endowing it with the semblance of reality.

Some practitioners fail to demonstrate truth in many instances because of their failure to comprehend the true principles of the science of which they are the professed exponents. Take the case of many well-meaning but poorly-informed aspirants to metaphysi-

cal knowledge; they evidently have no clear idea in their own minds, and therefore cannot impart any clear thought to their patients when they employ certain formulas which they suppose are endowed with some talismanic value; such Kabalistic incantations often mystify and mislead, as they savor far more of blind mysticism than of intelligent appreciation of truth. You have no cancer, no tumor, no fever, etc., etc., conveys to many a mind no truth whatever, but rather it instils error and fails to break the hold of mortal mischief upon the patient's mind, as the patient hearing such an utterance or receiving such an impression mentally, while understanding nothing of spiritual science, reasons thus with himself: Some people are afflicted thus with disorders it is true, but I am happily not one of that number. I have been misled by false diagnosis into a belief that I have a disease with which some of my fellow beings are afflicted but from which I am free. Such a conclusion is false in many cases, as the process of reasoning which leads to such a conclusion is utterly erroneous; that person has that disease whatever it may be, as much as it is possible for any one to have it. There has been no mistake whatever in diagnosis, the diagnosis has been absolutely correct on the plane of mortal sense; the condition and appearance of the flesh is just as the doctor stated, and it is not any part of the work of a metaphysician to deny that there is such an appearance in the flesh as the one indicated. The metaphysician must turn from flesh to spirit, transfer the glance of his mind from mortal error to immortal truth, look away from the outward garment, tattered and disfigured as it may be, to the perfect spiritual form in health and harmony. You

may be ill in body, you may suffer in mortal mind, but what matters it if you do? you must look away from sense to spirit and start right in your treatment or you can never hope to arrive at satisfactory results. Bad beginnings can never lead to good endings, for as surely as the flower and fruit will correspond in type and species to the nature of the sown seed from which it has sprung, so certainly will dire results of harm and failure follow upon all attempts at treating mentally, starting from false premises.

Every practitioner should regard himself or herself as a teacher rather than as a healer in the ordinary sense, for as spiritual science recognizes neither magnetism, Mesmerism nor any external force or aid whatsoever in method of treatment, the spiritual doctor (Latin equivalent of teacher) must never undertake to tolerate the assumption that he is to heal another by virtue of imparting his life-essence into another frame; vampirism is possible but detestable, and must be sternly discountenanced in all its phases. Likewise we must boldly denounce the hateful and obnoxious error that supposes it necessary for a healer to take on a patient's disease in the process of removing such disorder. You surely do not consider it necessary to take on people's immoralities in order to cure them of theft, lying, or impurity; you cannot cleanse the moral atmosphere around you by becoming befouled by its corruptions, neither can you help to raise the sick to health any more than you can raise the fallen to virtue by descending onto the plane of error and becoming yourself a victim of disease.

We will here introduce a few remarks upon some of the most salient difficulties with which young stu-

dents have usually to contend. The first great obstacle in the way of accomplishing the healing of a patient is your own as well as other's belief in hereditary sin or transmitted disease. Now how are we to meet and vanquish the prevailing belief in heredity, apparently so well grounded in exact knowledge. The sins of the parents, we are told, are visited upon the children unto the third and fourth generations: daily experiences seem to prove the truth of these declarations of the Jewish scriptures. Adam's sin transmitted, even if not imputed, is said to be the fruitful source of human suffering, and in some form or other hereditary vice and suffering are acknowledged by all classes of thinkers. We freely admit the truth of the theory of heredity up to a certain point, but under no circumstances do we deem it advisable to dwell upon transmitted evil and let our belief in it tie our hands and cripple our confidence when we can all go back to the sublime opening words of the Pentateuch and exclaim, "In the beginning, God," — God is the beginning of every life, the foundation principle of all being, and to God (infinite goodness) we must all trace our origin. If God be for us, who or what can prevail against us? if we are partakers of God's infinite nature, how can we be subject to any finite power? we must direct our thought immediately to the supreme fountain of all life and make God the all in all of being in our thought. We must look at each other in spirit as in God, as all alike partakers of the divine nature; we must forget all save the *atma*, the absolutely pure and only really immortal part of our being. Gazing at a patient in spirit and not in sense, with the clear vision of the soul, we see the soul in another, all phantasms

of mortal sense are blotted out, all the will-o'-the-wisps of earthly fancy and illusion fade away, and, standing face to face with man in truth, with man as Son of God in heaven, we see the Father in the Son, recognizing the Eternal Parent in his offspring.

The fourth gospel teaches this glorious truth esoterically; exoteric interpreters claim all the utterances ascribed to Jesus as pertaining to a solitary embodiment of divinity in Palestine nearly two thousand years ago, but spiritual discernment troubles not itself with history; it recognizes as ever present the life of God in man, and thus, overlooking all ancestral taint as derived from the first man, Adam, it acknowledges only the second Adam, the Christ, the Lord from heaven. Paul the Gnostic undoubtedly labored hard to impress these esoteric verities upon the minds of the Christians of the first century; he never talked to them of Christ as a personality but as a living principle of truth within them. Christ in them the hope of glory meant the soul, the discovery of which assured those who found it of endless and fadeless glory. Paul's attitude toward bodily dissolution appears to have been one of utter indifference coupled with perfect submission and resignation to Divine Will. He speaks at times as though debating the question with himself, as to whether it is more desirable to prolong existence on the mortal plane, or to quit the earthly tabernacle; but one way or the other, let God's will be done, says the devoted apostle.

A considerable amount of misapprehension seems to prevail among many as to what the mortal body really is and what earthly discipline is designed for; the strangest theories are promulgated in some quar-

ters which by reason of manifest inconsistency demand rebuke and refutation. A prevalent idea among some metaphysicians seems to be that the physical universe is an unreality, a dream, a phantom, a shadow; in one sense it is just that and nothing more, but shadows are cast by substances; if there be a subjective there must also be an objective state; reflections are produced by what is more than a reflection; so the physical universe is the reflection of the spiritual; matter is only a shadow, spirit is the only substance; everything is spiritual and indestructible, and being so is infinitely greater than mortal belief makes it.

Diseases are inverted mental images, misapprehensions of the truth of being, the sorriest and most miserable illusions, unworthy of an instant's countenance. Spiritual man in health is God's reflection of himself, physical man in health is man's reflection of himself. A perfect reflection is neither an evil nor error, it occasions no pain, sorrow or distress, it is beautiful to gaze upon, lovely to the view. Physical man in health is truth's reflection, wisdom's mirror, not indeed a reality in the sense that spirit is reality, but the beautiful product of a beautiful reality, like unto a lovely landscape depicted in clear waters, or a charming picture depicted on a screen. Physical man is created perfect by spirit, and while not destined forever to remain as a separate and apparently self-existent entity, is nevertheless produced as mind appears to mind, seeking expression.

Generation is a spiritual, not a physical act; mind wishes to reflect its image, mind desires communion with mind, and in the attempt made by God's ideas to communicate and manifest themselves intelligently, the

one to the other, the physical universe, including physical man, is brought into existence. The mortal mind is thus created, it is man's creation, and originally imperfect though not sinful; sin commences when the creature turns away from the creator and desires a life apart from the fountain of all good.

A question constantly raised by students is, to what extent is faith necessary on the part of the patient? Some appear to teach the absolute necessity of faith prior to healing, in a manner calculated to render it impossible for a large percentage of earnest seekers after health to receive it. To assist such enquirers as far as possible has been one of our principal aims in preparing these addresses for the press. There are without doubt several kinds of faith mentioned in the Bible as there are several kinds of wine mentioned in its pages. True, vital, saving faith, faith necessary to salvation as it is often called, is not simple belief, it is a result of spiritual unfoldment, it is the natural and inevitable effect of the spiritualization of the believer. This faith James defines as inseparable from good works; in his epistle which Luther did not understand and therefore rejected, he contrasts two opposite kinds of faith as unlike each other as are the two kinds of wine mentioned in different parts of the Bible, the one being held up to execration and the other cordially recommended to the attention of all who wished to preserve their health and vigor. As unlike as the pure, unfermented juice of the grape is to the abominable health and morality destroying stimulant, the sale and consumption of which is the deepest degradation of civilized communities and the blackest spot on America's as well as on England's escutcheon, so unlike are

false and true faith, the one like alcohol leads to bitter persecution, hatred, revenge and murder in the name of religion, while the other brings forth only the peaceable fruits of righteousness.

Faith rests on evidence, mortal belief too often relies solely on fanatical prejudice and superstition. True faith is only one degree less than absolute spiritual knowledge or divine understanding; mortal belief is founded in most instances on nothing more credible than idle tales invented by ignorance and malice to win the unwary into the embrace of a dominant autocracy in which the rights of the individual are crushed beneath the relentless wheels of a tyrant Juggernaut. Aristocracy engenders mortal belief, democracy encourages the individual to place himself on a level with all other human beings; and instead of telling him to bend in abject submission to another finite mind, fallible and liable to error as his own, it directs him to the central sun of being, to the immortal luminary, even his own immortal soul. God is in me and I am in God, says the one who has discovered his own soul; have you found your soul? not are you in danger of losing it? is the question asked by the true spiritual director, who is not a prelate or a master, but simply a guide to the less experienced along the lengthy journey which most at least must take from the city of destruction into which they were born to the celestial city whither the road of earthly discipline, no matter how long and weary it may be, is ever tending.

It is all in vain to teach a philosophy of negation and label it spiritual science; science is knowledge, not ignorance, neither nescience nor sciolism nor pseudo-science can heal the sick and cast out devils; only the

bright light of truth dawning upon the soul can melt the icy barriers of prejudice and error which hold it away from salvation, and what is salvation but extrication from mortal misbelief. According to the theorizing of those who draw no clear line of distinction between saving faith and mere belief, theory and practice are so confounded that the former is supposed to include the latter. Salvation through belief in truth is impossible unless belief leads to action, and no further than belief does lead to action on the part of the believer.

What is sensible, rational belief? and remember there is such a thing as rational belief, and while belief is no substitute for knowledge it is the next thing to it; it is far less than knowledge oftentimes, it can never at its very best be quite equal to knowledge, but it may be on the road to knowledge, it may even be termed a lesser degree of knowledge, and is so accepted practically in every court of justice in the world, and in every daily transaction in business circles. Judge and jury sum up evidence and pronounce accordingly; they have not seen a crime committed, it is true, but they have examined and cross-examined evidence, witnesses have been called repeatedly to the stand and questioned with a view to extracting from them the utmost they know bearing on the case in hand. No sensible person could be guilty of the manifest absurdity of accepting testimony against his own positive knowledge as an eye-witness, but as decisions have to be arrived at in many instances where testimony is all that judge and jury have to go upon, so in almost every instance in daily life, faith, in its lower meaning of belief in the credibility of testimony which does not

fail when submitted to the closest reasoning, has to be relied on.

You may marvel at some people's obtuseness and incredulousness, but no honest skepticism can ever be sinful. The fact that it is honest is enough to prove it honorable and upright. Agnosticism, a merely negative condition of mind, may not be so conducive to a quick response to spiritual action as a more enlightened condition; but as an agnostic may be a thoroughly honest person and have the sincerest desire to learn, be in continual and aspiring readiness to accept truth immediately it appeals to him, agnosticism or skepticism, in other words ignorance and doubt, are no insurmountable barriers for either healer or patient to confront. Belief rests on evidence. How can I believe without evidence? and I have had no evidence sufficient to convince me. I would believe if I could, I don't want to be an unbeliever, but I cannot believe without more light than I ever expect to receive in this world at least. Such are the expressions we are constantly hearing from the lips of those invalids who cannot understand how they are going to reach the Jordan, or find the pool of Siloam, in whose healing tide they may lose their sickness and their pain.

The true spiritual scientist takes such people as he finds them and trusts to the active aggressive action of positive spiritual light to dispel the darkness of ignorance which yet enshrouds their minds.

Do I believe in sunshine? Is not the question rather, Do I feel the warm kisses of the sunbeams on my cheek? Do I believe the winds are blowing, the birds singing, the waters rushing, the insects humming, nay, do I realize these sights and sounds of nature? I

may indeed, if I am blind or deaf, accept the word of truthful witnesses and feel convinced they are not deceived when they tell me of what I cannot individually apprehend; but before I can enjoy any certainty on these matters I must come in relation with them for myself through the awakening of powers heretofore dormant in my being.

To demand belief as a prerequisite to healing, without defining how faith comes about is unreasonable in the extreme. But it will be argued, does not the New Testament tell us that Jesus said to many whom he was instrumental in healing, "Thy faith hath made thee whole," and are we not told of many instances where he spoke approvingly of the great faith manifested by some who had not as yet been the recipients of any special blessing? The faith thus commended seems to have sprung from two sources, sometimes from one, sometimes from the other, and possibly in some cases from a combination of both. There can be no doubt that many in the surrounding country had heard the story of the wonderful cures performed by Jesus on those who were considered hopelessly sick, insane, or even dead, and having investigated some of the alleged cases of recovery and found them evidently genuine, they naturally were inclined to believe on the testimony of those whom they knew were relating positive fact when they described the manner in which they were healed.

Many of those whom Jesus helped appeared to be in some doubt as to the manner in which they were helped. In the case of a young man who received his sight the writer of the story implies that he knew little or nothing about his case except that he was formerly

blind, but after having received a treatment from Jesus his sight came to him.

Not in all instances, not in the majority even, does it appear that patients really knew how they were healed, but then how many people are there today who really know how the sunlight invigorates them, or how the air and food nourish and sustain their bodies? The great bulk of mankind stand in the relation of passive, unthinking, unknowing recipients of daily blessings. They have instinct or reason enough to place themselves within the reach of light and air; they know enough to eat food, and instinct, if not reason, teaches them how to select it; so is it in ninety-nine cases out of every hundred with those who place themselves in the hands of a doctor or healer. It should not be so; persons ought to be better informed, acting less in the dark than they usually do. Still so ready is God through Nature to bless us all that unless we actually turn away from what is needful for our sustenance we are sustained.

The understanding of truth is indeed necessary as a protection against the manifold errors and seductions with which all are constantly surrounded. Intelligent faith is a result of the partial understanding of truth at least; faith may be eventually lost in sight as the twilight of morning is lost in the fuller brightness of noonday; but to confound mere unsustained belief with any spiritual power capable of restoring the sick to health is to so confound truth and error as to make them almost synonymous. If you as a healer go to a patient suffering in darkness and foul air, and you open the windows and let in the sunbeams and fresh currents of wholesome atmosphere, you do not demand of the

sufferer that he shall believe in your power to do so before you have demonstrated your ability. The only attitude which places a barrier in the healer's way is a dominant, obstinate, aggressive error in a patient's mind, which causes him to wilfully spurn or reject the overtures of healing strength in a spirit of obstinate perversity, contempt and scorn. The proper attitude for a person to assume who knows nothing of spiritual science is a calm, quiet, negative attitude of receptivity to evidence if it be presented.

The truly scientific spirit is the only desirable one to cultivate. A scientist is supposed to have no opinion on a subject of which he knows nothing. He is, however, prepared to witness phenomena dispassionately and carefully and impartially weigh all evidence presented. Now let us see wherein faith, confidence, indeed absolute knowledge is required on the part of the healer, while the patient, on the occasion of a first introduction to metaphysics, should hold a calm position of agnosticism. If you advertise as a healer and undertake to treat the sick in mind and body, society has a right to expect that you have had some practical and indeed incontestable evidence of the value of a mode of treatment you eulogize and practice; you are expected not only to have some theoretical knowledge of metaphysics enabling you to talk well on the subject, you must ere you attempt to heal publicly or professionally have obtained some evidence not only that spiritual science is demonstrable somewhere and by some people, but that you yourself can demonstrate it, and indeed have done so.

Never rashly precipitate yourself into a position you may find through maturer experience you are unfit

to fill. The qualifications for teaching classes are distinct from those necessary for individual practice. In class teaching you only need to be able to argue the matter well, you have only to appeal to the intellect of your students, while in healing you have to individually apply your mind to the work of demonstrating what you teach by reducing theory to practice. A teacher does his work if he enlightens the minds of his students and aids them to reduce the theories into practice; but the healer, though it is well for him to be an eloquent speaker, one able to teach classes, or at least converse in private with ease and fluency, may, though he cannot talk well, heal wonderfully, while those who can teach admirably are not always in the right mental condition to heal. A public, busy life, crowded with miscellaneous cares, presses very hard upon a healer, while one who is simply a teacher can usually withstand the wear and tear of active life on the material plane very well. A healer ought to have many opportunities for privacy, should devote much time and thought in solitude to spiritual things, should live a contemplative, studious, secluded life as far as possible, and whenever practical should live in a quiet house in a not very noisy neighborhood. Teachers have to live more publicly, they must mingle with the outside world more extensively; but in the case of healers we would add, seclusion in the ordinary sense of the word, is not always necessary or even desirable. A quiet, contented, easy frame of mind, an unruffled disposition superior to the storms of prevailing misbelief, ability to defy the ordinary cares of the world and live unmoved by the worries and vexations which torment ordinary persons,—all this is imperatively

necessary, and apart from this mental serenity on the part of the healer we really do not see how under usual circumstances cases can be successfully conducted.

If your own mind is uneasy and perplexed, if you cannot rise above the breakers and bid the tempest of your own condition to be still, if you cannot quiet the heavings of your own agitated breast or keep your own passions and appetites in subjection, how is it likely you should be able to do all this for others? Physician, heal, tranquilize, compose thyself, and endeavor not to bid peace be still to the tumultuous waves of another's fears if your own feet are not firmly planted on the rock of ages. Living epistles are always more influential than written ones. Many an earnest seeker after truth has said he would gladly go many a mile to see a sermon put in practice, while he would scarcely cross the street to hear an excellent discourse delivered.

To practice upon one's self is the important part of all practice, for when a sufferer comes to you seeking relief he generally gets from you through some subtle psychical contact an impression from your sphere, a reflection of your condition. Thus some healers agitate and others quiet their patients, some make them worse while honestly desiring to better their condition; for to sit still and think towards any one a thought of trouble, disquietude or doubt is to think into them far more mental poison than healing truth. The patient, if he succeeds in feeling a treatment at all, always takes on the condition of the healer's mind to a greater or less degree. Thought is a substance; thoughts travel in the air and are carried by means

of atmospheric vibration from one mind to another; thoughts are the finer, words the coarser vibrations with which we all are constantly coming in collision. Frequently a patient entertains a belief that he is the victim of some deadly malady. Medical or clairvoyant examination has implanted in his mind a fixed conviction that he is seriously ill, possibly dying. This impression comes often to a healer, as thought can be heard often far more distinctly than words. If any of you when endeavoring to practice have such impressions enter your minds you may tell the sufferer that such thoughts have been suggested to you, but place no credence in their truthfulness. Never acknowledge they are correct; rather cast them forth as reflected errors of mortal mind, and explain to the patient that they are only floating mental impressions wafted from the sphere of his opinions or fears.

Jesus told the woman of Samaria that she had had five husbands and was then living with a man who was not her husband. In one sense then he appeared in the role of clairvoyant and test medium, but did he not at once proceed to tell her only of the living water, by means of which all impurities might be swept away.

Treat diseases and crimes as one and the same. Show no more sympathy for one set of errors than for another; give no more place in your thought to neuralgia, sciatica, or rheumatism than you would feel justified in giving to theft, drunkenness or bestiality. Take the bull by the horns, as the old proverb expresses it; deny what you see in the spirit of bidding it as an impious falsehood to depart and let your patient know instantly that you fear no disease, and do not recognize the possibility of any human being remaining a

moment longer the slave of error than the length of time it takes him to turn mentally from error to truth. No special number of treatments need be given, no specified length of time occupied in treating, and no arbitrarily prescribed formulas be used either mentally or verbally.

Spiritual Science is not Kabalism. Words, empty words have no saving power; stereotyped sentences are often but meaningless and valueless repetitions, and as no man or woman living has any right to legislate for others as to how they should heal, beyond discountenancing all methods opposed to a recognition of one sole Deity, and inconsistent with the rightful freedom of the individual, it must always rest with the healer to use or not to use any stated words set down in any book of instructions.

Many Christians believe Jesus to have given his disciples the *pater noster* only as a model of prayer, and consequently they rarely if ever use it word for word; and if that almost matchless composition of Hillel's which Jesus extracted from the Jewish service of his day was only a model or plan, a guide as to the nature of true petitions, we must surely recognize in this day, when we have no one person so far above his or her fellows as Jesus was above his contemporaries if history be not false, the great necessity of granting the utmost latitude to individual workers in the spiritual vineyard at this hour. If you are to arouse faith in your patient you must carry with you a faith-arousing energy, you must be mentally brimming over with what inspires confidence or you cannot awaken it; and just as a flower makes every one who enters the garden or conservatory acknowledge its fragrance by

breathing sweetness on the air, so must you who aspire to awaken confidence in spiritual healing in others carry into their presence an odor of spiritual power which their spiritual nostrils cannot fail to detect.

When Jesus expressed surprise at the incredulity of some who could not or would not accept his offers of goodness he appears to have attributed their failure to derive assistance to an obstinate rejection of proffered aid, not to a simple inability to apply or to comprehend truth.

Such expressions as quenching or grieving the spirit, or blaspheming against the spirit of truth, cannot by any stretch of the imagination be applied to any state of mind other than a culpable one. To close the eye, to stop the ear, to resemble the deaf adder who will not hear is sinful and foolish in the extreme. To choose death and darkness when light and life are offered is the only sin of unbelief of which the Bible properly interpreted makes any mention; and as metaphysical healing must be taught on a purely theological basis, understanding theology to be as much the science of divine truth as geology is the science of the earth you must ever remember you are not responsible for failure resulting from the turpitude of those who want to be saved in their sins and not from them. Such a desire as the wish to have strength to do more evil can only bring disastrous failure to those who desire health and strength only that they may pervert these blessings to unholy ends.

Perfect health and happiness are rewards of virtue. They are never concomitants of crime. You cannot cure an ailment if sin is the cause of it unless you can succeed in inducing your patient to renounce iniquity.

Allow us here a case in point by way of illustration. A man is ill from the effects of debauchery, drunkenness and licentiousness have laid him low, doctors or magnetists may be able to tinker up his body sufficiently to enable him to go out on another drunken spree; they may help to raise him from his bed only to give him the license, misnamed liberty, he craves of again frequenting some abominable haunt of evil where he will spend the time and money he ought to devote to the proper maintenance of home and the payment of just debts; is that a cure which helps a man to commit more sin, to do more mischief? A thousand times, no! In that state of mind he is better ill, if illness incapacitates from further prodigality. As long as he only desires strength to pervert it, you can no more give him what he asks and treat in accordance with truth than you can give a person a draught of poison because he calls out for it and offers to compensate you handsomely if you become his abettor in doing wrong. Morality first, bodily health afterward. Spiritual miracles in the shape of moral transformations first, and then a sound healthy body, and the full enjoyment of all innocent earthly pleasures.

Metaphysicians must deal deadly blows at sin, they must be purifiers of society on a moral plane, not imitators of those quacks in theology or medicine who endeavor to save people, not from the love and practice of evil, but from the disagreeable consequences ensuing from its commission. As long as error is hugged to the mental bosom, as long as desires and thoughts are impure, so long must pain, the voice of the alarmist be heard. Pain calls attention to error; suffering is itself both the effect and remover of wrong.

Thus all endeavors to heal the body while the mind is yet in error and morals are depraved is not only foolish and impossible, but all such attempts are to be classed as malpractice; they are malpractitioners and nothing else who do not make bodily health subservient to morality.

Just as the world is safer when criminals and lunatics are confined and not allowed to roam at large, though no one is the safer for any criminal or insane person being punished instead of reformed or cured, so it is better for all concerned that those who are so fixed in the love of evil that they only crave strength and opportunity to misuse it should remain physically incapable until the angel of moral healing opens the prison doors of their captive minds, and setting them free from moral and intellectual darkness, invites them out into the green pastures and beside the still waters of outward health and comfort corresponding to and resulting from spiritual liberation.

LECTURE XI

HOW CAN WE TRACE DISEASES TO THEIR SOURCE, AND ERADICATE THEIR CAUSE, WHEN THEY ARE PRESUMABLY THE RESULT OF HEREDITARY INFLUENCE?

IN this the eleventh lecture in our present course we shall endeavor to give yet more explicit directions to our students and readers on the subject of hereditary influence than we have yet attempted, and we will here remark that we have chosen for the topic of our present lecture the question, "How can we trace diseases to their source, and eradicate their cause, when they are presumably the result of hereditary influence?" at the earnest request of many who in commencing practice or in the endeavor to comprehend metaphysical instructions have found themselves baffled at the outset by the thought that if diseases can be transmitted from parent to child, from one generation to another even through a succession of centuries, it must be a hopeless task to endeavor to eradicate by a few simple mental treatments what inheres in the very constitution and temperament of the individual we are endeavoring to treat. In our written instructions, originally intended for private reference only, but afterwards sold publicly at a nominal price, the words occur, "Deny hereditary disease." As those instructions are somewhat too condensed for those who

have not pretty thoroughly absorbed a general outline of metaphysical principles, we have found it necessary to explain on many occasions that these instructions were simply a condensed recapitulation in very concise form, introducing the fewest number of words possible, designed for the use of those who wanted to keep by them a general digest of the plan of action recommended by us in our classes. As such words as "deny" and "denial" in their metaphysical sense are interpreted and the interpretation elaborated by questions and answers in our classes, it may seem strange to those who are not familiar with the exact meaning of these words in their metaphysical significance to be told to deny hereditary disease. Let us explain something on this score in this lecture. We must admit certainly that in measure on the external plane of thought and feeling all children take after their parents, and often after remote ancestors, while in physical appearance and general outward bearing family as well as racial peculiarities are often distinctly marked; but as the immortal spirit of man, the essential soul or essence of life, is not begotten through processes of physical generation, in the highest sense of this most paradoxical phrase you never had a parent, and you were never born. Such an astounding declaration, unfamiliar though it be to ordinary ears, is as familiar to diligent students of Greek philosophy, to say nothing of those who have penetrated into the inner sense of the sacred literature of the East, the Jewish and Christian Scriptures included, as any words which can fall from the lips of the most commonplace conversationalist on every-day topics of interest related to the mundane sphere.

You were never born, but what are you? You in truth, you in reality, are an immortal spiritual entity, an outbirth from the Eternal Spirit. You are a spark of the infinite fire which burns at the heart of the universe, through the countless ages of eternity; you are not a creature of dust and clay, neither are you a creation of mortal mind; you had not your origin in protoplasm, you did not spring from animalcules and gradually wend your way up from matter to immortal spirit. You are an ultimate atom, an essential primary in the realm of immortal being, and what you are as a child of God, an immortal soul, is all we have to consider in the higher metaphysics.

Plato taught the Greek academicians centuries before the commencement of the Christian Era this great truth of man's eternal essence and absolutely immortal constitution. From whence did Plato gain such transcendent knowledge? how did such a thought ever enter the mind of man? from what supernal state of spiritual understanding did a knowledge of the essential ego descend onto the plane of man's outer consciousness so that it could be spoken and written about, discussed in the schools, accepted by the truly wise and laughed to scorn by the materialist? Did such a truth as this come from heaven, direct from the throne of the Almighty as a distinct and definite revelation of truth which God gave in the exercise of his right of simple sovereignty to his specially elect? No. No such view of revelation or spiritual discovery is necessary to account for man's comprehension of himself in truth. God is no more willing to reveal himself to one than to another; there are no special providences in the old orthodox sense. God has no favorites. He is

no respecter of persons, and therefore he is as willing one should know the truth as that it should be imparted to another; but a law inheres in the very nature of being that knowledge can be only attained through effort, and the requisite effort can only be made by the living of a specially pure and aspiring life. The entire thought must be directed to the spiritual truths of being; no desire which conflicts with the monitions of the highest principle within us or which appeals to us must be encouraged, the lower self must be forgotten in the higher. The old man of mortal mind and sense must be crucified with all its affections and lusts that the new man of truth and purity may be revealed to the outer understanding, over which it casts a halo of immortal glory and which it purifies and uses as a means for expressing on the external plane of mental demonstration the ever-living truth of absolute spiritual being.

The Gnostic author of the Fourth Gospel, commonly called John's, relating a conversation on the new birth between Jesus and Nicodemus, puts these words into the lips of the great enlightener: "Except a man be born again he cannot see the kingdom of God." Why does he not say, "You cannot *enter* the kingdom?" Surely because the notion of going to heaven is altogether erroneous; "the kingdom of heaven is within" you; it is already within you, but most of you fail to discern it. Can ye discern the signs of the times? some of you can more than others; signs there are in the heavens above and in the earth beneath, but can you interpret them? How much have you discovered concerning the nature which lies all around you? how much do you know of yourselves? These are the ques-

tions asked by a truly spiritual catechist. *Look within*, is the command of spiritual teachers, not to some external light. Hug not to yourselves the vain delusion that you can go to heaven after the death of your body, and on making a journey or taking an aerial flight through space reach some *other world* where you will know what you cannot discover here. Look within your own spirit and there discover the ever-burning light of the divine presence, the shekinah illumining the holy of holies, the ever-burning lamp revealing the altar of God in the soul of man.

“Blessed are the pure in heart, for they shall see God,” can be interpreted in no anthropomorphic sense. God is everywhere, and superior to every outward form; with external sight no man has ever seen or will ever see the Eternal Being, but as man is not his external shell, but a kernel of immortality disguised rather than revealed by an outer covering, it becomes necessary to rend the veil in the midst of the human temple, and that is accomplished when the son of man dies in you individually, that the Son of God may rise triumphant from the tomb. The whole story of the life, death, resurrection and ascension of Jesus is a spiritual allegory, and has in its highest interpretation no reference to time and place; the events recorded in the Gospels are not in their inner meaning morsels of external history at all; they are spiritual truths concealed in the guise of historical incidents, and while the crude and sensuous view of the Gospels taken by those who consider them as portions of the literature of Solar Mythology can never be accepted as their final interpretation by the spiritually minded, even that view can be pressed into the service

of spiritual revelation, as solar myths themselves were not simply astronomical creations; they were figurative characters designed to express spiritual truths veiled pictorially in a fanciful history of the journeyings of the constellations.

In the ancient world, in very remote times, even in buried continents and islands, as we have endeavored to show in our historical and scientific lectures on the ante-diluvian world, there were not a few sages who were so highly illumined with interior knowledge that they discovered facts and solved problems with regard to man's spiritual constitution utterly insoluble in the light of ordinary scientific attainment.

All spiritual questions are the x in algebra to students of nature merely on its physical side. There is far more truth than poetry in the assertion, man has seven senses; five senses can never enable their possessor to penetrate into the spiritual arcana. A sixth sense is necessary to constitute one a clairvoyant, a clairaudiant, or a psychometer, while a seventh sense is required for one to discern the innermost truths of spiritual being. The French academicians, when they investigated what has been commonly called intuition, were many of them in favor of pronouncing it a sixth sense, and what they styled intuition can be thus correctly defined; but true intuition, which far surpasses all clairvoyant, clairaudiant, or psychometric ability is a seventh sense, and for that reason beyond even the scope of the researches of all who confine themselves to ordinary phases of mediumship, perception and occultism. The senses of mankind through long ages have gradually developed, not all at once, but one by one, and it is a noticeable fact that when one sense is

dormant or absent another sense is usually almost preternaturally keen. Blind people are often, on the whole, quite as intelligent as those who can see, for what they lack in one direction they more than make up in others; the blind frequently have unusually keen hearing, taste, smell and touch; their hearing and touch are apt to be phenomenally keen by reason of their depending on those senses to compensate them for lack of sight. Deaf and dumb persons are often possessed of unusually quick eyesight, and their senses of smell and touch are also in frequent instances of unusual power. Now why is this? What are senses from a metaphysical point of view, as there can be neither life, intelligence, nor sensation in matter? How can we talk of bodily senses? Senses are merely avenues of perception; they are the result of the endeavor of the spirit to express itself in definite directions.

Senses are in no sense products of the material organism; they are, on the contrary, what Bunyan called them in his "Holy War," "Gates of Mansoul." The spirit itself possesses power of vision; it creates by its own volition an outward frame through which to express itself, and, as it desires to exert its power of seeing through that form which it has fashioned, its action upon the embryo creates an eye, but in order to create a visual organ on the external plane it needs to coöperate with that radiation of spiritual force which in its expression we call light; thus the desire to express the power to see, through a fleshly organism, and the action of light upon the embryonic form in the maternal womb is necessary to the production of a perfect bodily eye.

It is the same with all the other functions of the

body; they are merely appliances in the organic structure which the spirit creates, created for the express purpose of giving expression to preëxistent powers in spirit which seek expression in external form: thus, the power to touch, to taste, to smell, and to hear, are all necessary to the formation of organs through which faculties can be manifested, and, as a power must have something to exert itself upon to make itself manifest, odors, flavors, sounds and substances are necessary to the development of the four above-mentioned organs of appreciation. When the child is in its mother's womb, it receives every impression through her consciousness; whatever affects a pregnant woman affects her offspring, and we do not believe any child was ever born whose condition did not register and reflect that of the maternal parent during the term of her pregnancy.

Life is present at the moment of conception; if life did not inhere in the original form there could be no life manifested afterward, for evolution can only unroll what involution has previously rolled up. In the essential germ of life every potency exists which can by any possible contingency be expanded during the period of gestation. There is no such thing as spontaneous generation, all life proceeds from prior life, and the supposition that intelligence commences at a certain stage of embryonic development is a self-evident fallacy in the eyes of all who have conquered the first principles of true science; a reverse view of the matter is not only scientifically absurd, but encourages abortion and other disgraceful crimes too infamous to mention; judged by its fruits of flagrant immorality, materialistic sciöism stands judged, convicted and condemned.

Truth never countenances immoral conduct; error, on the contrary, always palliates and makes excuse for crime. Materialistic views of ante-natal life have done more to sanction and encourage abortion than all other causes put together. Remember, oh, all ye women everywhere, that you are parents from the moment of conception, you are mothers of living children directly impregnation has taken place, and you can no more destroy the life in your womb before its birth than you can commit infanticide without being guilty of murder. Whenever a woman knows she has conceived a child let her take upon herself courageously a mother's duties, and no matter what her earthly lot may be, trust in God to give her strength to bear a mother's part in truth and purity. From the first instant of ante-natal life, the forming mind of the child (for remember the mind is formed from the spirit during its efforts to express itself outwardly) derives all its impressions from the mind of the mother; whatever she desires creates a desire in her child; whatever she loves creates an affection in her offspring; whatever she hates produces an aversion, and so on through the whole catalogue of human desires, attractions and dislikes.

The father's mind influences the child but very slightly in any direct sense, but as in many instances a wife is under the mental jurisdiction of her husband to a very great extent, his thoughts are communicated to the children in a very pronounced degree. It is observed on all hands by those who make a study of heredity, that when a woman is very much under the influence of her husband's mind, her children are liable to take strongly after their father, while, when a mother

has been in a self-poised attitude during the gestative period, and her husband has had little control over her thoughts and feelings, the children resemble their mother in the most pronounced manner.

As every influence which tends to fashion temperament and disposition proceeds from mind and appeals to mind, close physical contact with any person does not itself affect offspring to any considerable degree. A woman may live with her child's father on the most intimate terms and scarcely spend an hour day or night away from him during the whole nine months, and yet her child may be as unlike him as possible. She may on the other hand be thousands of miles removed from him in body, yet if her thought continually goes out to him, earthly distance being no barrier to the flight of mind, the child may be what people would call the very image of an absent father.

This conclusion, which we have seen verified in numberless instances, leads us to pursue the thought still further and see how easy it is for children to grow up like people who have gained an ascendancy in thought over a mother's mind, while physically they have never had the slightest connection even to a hand-shake.

Sometimes a woman will feel herself strongly drawn to some man or woman with whom she is not acquainted; they are never introduced, they never pass a word with each other; the one who unconsciously affects the other has no notion that the one whom he is influencing exists; although the other party has been strongly drawn to him, he has never even noticed her so far as to bestow a passing glance upon her in a crowd; still having been powerfully attracted to him, she by means of the law of elective affinity,

and that strange and subtle power of selection which all creatures and even inanimate things seem to possess, she perpetually absorbs the emanations with which he charges universal mental atmosphere, and we must not allow ourselves to forget that spiritual science demonstrates the substantial nature of thought; thoughts are things, they vibrate upon the unseen atmosphere and can be attracted by mental volition or unwillingly absorbed through fear. We have hinted at this fact in our lecture on *Mind-Reading, Thought Transference and Kindred Phenomena*, but it would take many a bulky volume were we to pursue this subject to any depth or at any length; we must leave you to amplify our meagre suggestions through your own study and at your private leisure; all we can now do is to emphasize a law generally unrecognized except by special students of spiritual and occult science. The law is that every human mind gives off vital emanations with which the atmosphere of the globe is perpetually filled; these emanations are spirits or powers of the air, they have form and can be seen by those endowed with clairvoyant vision; "mind readers" are more sensitive to them than other people, but all persons are subject to their influence unless they have risen so high in spirituality that they are proof against all mortal mind exhalations, for these forces in the atmosphere are just as real and influential in the realm of thought as are sounds and odors on the plane of sense.

We must here endeavor to clear up a difficulty which often arises with reference to *unconscious mind*; strictly speaking, all mind is conscious, all mind has the attribute of consciousness, but all human minds are not so fully conscious of their relations to their entire

surroundings as to be able to determine what it is that affects them when they feel affected by something. Science alone can enable you to trace effects back to causes. On the material plane you are often affected powerfully by you know not what; you enter a room and feel exhilarated or depressed, an agreeable or a nauseating sensation comes over you and no matter whether you are improved in health or made unwell by this something which influences you, what it is that influences you remains a mystery until perchance some day you recollect your sensations at a given time, and while reading a scientific work receive light on the reason of such (at the time) incomprehensible sensations, or in talking with a friend you may relate a strange experience, whereupon he informs you of a similar one of his own and proceeds forthwith to enlighten you as to some experiments which have thrown light upon the cause of it. Your sensations, you may discover, were due to the presence of some flower you did not notice or to which you attached no importance, or to some condition of atmosphere or degree of temperature, and as you have all doubtless had many such experiences and can readily follow us thus far, we must now ask your most thoughtful attention as we cross the border and invite your attention to similar experiences on a less external plane.

Just as you experience physical sensations involuntarily, and these reach you from inanimate life, such as flowers, etc., there can be no doubt but the majority of persons suffer excessively from the influence of mental causes entirely unknown to them and purposely directed to them. Thus the unconscious mind of one person influences the unconscious mind of another.

To illustrate still further and break down all difficulty in the way of comprehending this subject, we will ask you to note your sensations on first entering a room or taking up a letter; you may be a perfect stranger in some hotel or restaurant, no one has observed your entrance or bestowed the least thought upon you, but you are conscious immediately of agreeable or disagreeable sensations overtaking you, and these certainly do not arise from visible causes, for often you feel happiest in the crudest surroundings, and most uncomfortable in the most luxurious; not only do places affect you, but you are also conscious of a strange influence either attractive or repellant brought to bear upon you from persons who bestow no thought on you and have not even noticed your presence. Human minds exhale such psychic influence just as flowers emit perfume; the scent of a flower is a result of its organization and condition, its odor may be pleasant to one person and disagreeable to another; take lilacs as an example — the perfume of lilac is most grateful to some nostrils, other persons feel sick if there is a bunch of lilacs in their room.

Our psychic emanations are always true to our condition; they are usually quite involuntary, as comparatively few people deliberately set to work to psychologize others, but so susceptible to involuntary psychology are most persons, that unless they have made especial effort to rise above the ordinary level of mankind they are subject to everything, good, bad, or indifferent, they are like barometers and thermometers affected by every change in the atmosphere which approaches them. Deliberate psychologizing takes place undoubtedly in many instances, and whenever

one person *wills* another to do anything or even strongly desires it, he is seeking to psychologize that other, no matter how little he may know of the art of psychology; but man's usual impressibility is the result of his negative condition to psychic forces as his physically negative state makes him amenable to the influence of all physical exhalations, and we may rest assured, both the outer and inner atmosphere of this planet are crowded with exhalations from every sort of mind and from every sort of body.

Psychometry reveals a great fact when it teaches you by means of exact experiments to read character and incidents in the life of persons with whom you are brought *en rapport*, by touching some article they have worn or a piece of paper on which they may have written something. Ordinary psychometric experiments, however, often fail because of their not being properly conducted; if a crowd of handkerchiefs, gloves and other articles are forced upon a person of unusual sensibilities on a public platform, definiteness is rendered extremely improbable, as when a crowd of minds are pressing upon you all at once and you are trying to satisfy a mixed multitude, you are in great danger of satisfying no one and greatly injuring yourself, as when you deliberately render yourself negative to everybody's emanations, you are liable at any moment to take on both their vices and their diseases.

Spiritual science teaches you to read psychometrically from a height of superior vision; it teaches you to throw yourself into a superior condition in which you can see what there is round about you without being influenced by it; you are never safe as long as you strive to get down on a patient's or sitter's plane

and merge your own identity in his aura, for by so doing you become immersed in the waves of his mental and physical emanations which in the present average state of society are too often disgustingly impure. Diseases are contracted far less by physical contact than most people imagine, though on a low plane of human development diseases are thus taken on; but as close physical proximity usually induces a less earnest and active desire for another's sympathy and co-operation than ensues when friends are separated unwillingly in body by physical distance, we are all the recipients and also the givers of *absent treatments* to a far greater extent than perhaps any imagine.

The nine months before birth are more important in shaping the disposition of a child than the seven years immediately following birth, which are usually acknowledged as those in which the most permanent impressions are received. Unborn children respond to every impulse of the mother's mind far more than they ever can after birth, as no association can ever be so intimate as that which precedes birth.

Next to ante-natal influence, the influence exerted before the child is weaned is, of course, the most powerful and protracted in its results; and here let us say that those mothers who can nurse their children and do not are guilty of a shameful neglect of duty, as no mother has a right to shirk her natural responsibilities by paying another woman to give her life to her offspring. However, if a mother is very ill or in a frightfully disturbed condition, most of all if she be a woman of immoral habits, the services of a conscientious, healthy wet nurse may advantageously be secured, for remember, it is not the milk which nourishes the

body half so much as the psychic force which builds the mind which is of consequence in shaping character; however, it is impossible for any true spiritual scientist to so far disconnect bodily conditions from mental states as to venture the assertion that by any possibility any physical condition can exist which is not a correspondence to a similar state previously attained in mind.

Woman suffrage, though not apparently a distinctly metaphysical question, bears so closely upon our subject that we must say in passing that all true metaphysicians must be woman suffragists, they must be on the side of that movement which acknowledges the equality in truth of man and woman, and though we make no distinction between the two, and do not try to institute invidious comparisons between men and women, we must take the side of those who claim that woman's freedom is more important than man's, and if one sex must rule the other, woman had better rule man than man govern woman; not only because woman is usually more intuitive than man, but because if a man is not free his influence upon the rising generation can never be so powerful for evil as that of a woman who is held in slavery, for the simple reason that man cannot be a mother and therefore can only indirectly through his influence with woman affect the rising generation to any very great extent. Women, love, cherish and honor your husbands, but do not attempt to obey them any further than mutual obedience is desirable and consistent with equality and true spiritual harmony.

No metaphysician can be married at any altar where a vow of obedience is required of her which is not asked of her husband. In the first chapter of

Genesis, where an account is given of the creation of mankind in truth, we read, God created males and females in his own image, he created them together, not one after the other; in the beginning they were divinely equal, and so they must be regarded the world over in every state of life if truth is to triumph over error. Man in truth may excel in reason, woman in intuitive perception; man may be adapted to the rougher work of life oftentimes, while the tenderer and more sacred functions of maternity are reserved for woman only; but as today women are as a rule purer than men, as they usually are less addicted to vice and have fewer bad habits, as society demands of them more spirituality than it asks for in the male sex, women must never for a single instant allow their better natures to be crushed beneath the iron heel of man's alleged superiority. All vaunted power and dignity on the part of man claiming to control woman, and all namby pamby sentiment expressing itself in caresses such as a child bestows upon a doll or a pet animal, all prattle about woman as a tender plant to be nurtured and loved but never to be taken into partnership as man's companion in the sober, earnest work of life, is just so much maudlin sentiment invented to cover tyranny in roses and drape manacles in silk.

Let every woman rise to her true dignity as wife and mother if she be a married woman, and if she remain single let her support herself by fruitful and practical industry. Let every married woman regard marriage as a partnership of interests. Let woman's work be regarded as in all things the equal of man's; husband and wife are joint bread-winners when properly united; no honorable, self-respecting man will

talk of supporting a woman as the creature of his bounty, and we are sure no right-minded woman will tolerate the thought of marriage as a stepping-stone to a home where she may eat the bread of idleness earned by the sweat of her husband's brow. Marriage in truth is the condition of angelic life reflected on earth, and those women only can be true to their divine mission who resemble the sun-crowned woman in the twelfth chapter of the Book of Revelation, whose head is adorned with twelve bright stars, and whose foot rests upon the changing moon. When the true principles of heredity are understood, it will be easy to see how directly a child is influenced by every thought which passes through the father's mind if the mother is either subjected in will to him, or if through fear or apprehension or aversion she holds him continually before her in the thought of error.

Kleptomania is a disease of frequent occurrence even in the children of the wealthy. The most influential and wealthy persons have often been its victims. Why should ladies of position, possessed of ample means, steal from the counters of the shops at which they deal? why should they take what does not belong to them clandestinely when they have ample means to purchase all they require, and are so shocked at their own dishonesty afterwards that they almost immediately return the purloined articles to their rightful owners? An explanation can be found in ante-natal influence only. A wealthy mother is often denied what she most craves, some secret desire and longing in her breast remains unsatisfied to such an extent that her offspring is imbued with a desire to grasp at any hazard and in any manner what cannot be obtained by

lawful purchase, and in cases of kleptomania such as those just alluded to, we can trace the working out of tendencies created by mothers using artifice and deceit to accomplish ends they are afraid of venturing to bring about openly. Pregnant women who frequent honorable places of instruction during their husband's absence from home, because they are afraid he should know of their going to places of which he ignorantly and bigotedly disapproves, are sowing seeds of dissension, dishonesty and misery untold in future generations. From the fear of man which bringeth a snare you may all well pray to be delivered; as long as you let your husbands frighten you into unwilling submission to their tyranny, or into clandestine rebellion against it, you are on perilous ground; you may at any moment succumb or see your children succumb to the most terrible vices and diseases. If men can go to their clubs without their wives' approval, surely women can go to respectable meetings where they meet refined and honorable women without standing in jeopardy of a husband's anger.

Let all girls be educated from their tenderest years to shun tyrannical men as husbands. Before marriage a young woman should prove herself so rightfully independent, so loyally principle-asserting, that her intended husband will know he can never intimidate her into making unwarrantable concessions to his arbitrary dictation after marriage.

Women's Rights and female education are at the very foundation of all reform; woman in bondage enslaves man, woman in freedom is his only elevator.

When you are called upon to treat hereditary ailments, weaknesses, or tendencies, to speak more cor-

rectly, call upon the immortal spirit of your patient to arise and assert its true power, place before a victim of dishonor a picture of himself in moral health, make him regard himself in the light of a conqueror, strong to resist and vanquish error, and never consider your work accomplished until you have convinced him that all error is of the earth, earthly, a false creation of mortal mind, a reflection of error, the likeness of a lie, no more real than any phantom, no more to be dreaded than the hobgoblins of childish fancy.

All theories of hereditary evil and of obsession have to be boldly met by the affirmation of the absolute power of truth and good. Mortal mind creations are unreal as mortal mind itself. Children of unreality are unreal, like their progenitors. Jesus called disease an error collectively and inclusively a liar from the beginning; when truth was demonstrated in the healing of the sick he saw Satan like lightning fall from heaven.

Mortal error strives to usurp the throne of immortal truth. It vaunts its own empty nothingness into the throne of God, and there as Beast and False Prophet it demands the worship of mankind. It claims to be God and exacts homage under the name of Nature, Natural Law, Necessity, or something else which tickles the perverted understanding of the worldly wise. How can error prevail? How can inherited evil triumph when God is the sole Creator and every soul is God's offspring? Truth says to the foul brood of the serpent error, You are nothing, you are shadows, you are mists, you are shadows flung against the light, and as rapidly as daylight dismisses and annihilates the darkling shades of night, truth crushes error, effect-

ually, once for all, by virtue of its own positive and active moral strength. Darkness and disease are alike appearances, illusions, negations. Thus inherited evil in its last analysis is inherited darkness, inherited negation. Can darkness contend successively with light? Can negation contend successfully with indestructible reality? You cannot destroy a reality; you cannot annihilate an atom, or extinguish that which rests on a fundamental principle of being. To say disease is something, a real condition, as much so as health, as ignorant pathologists declare, is to announce in so many words the utter impossibility of its destruction; if disease were a reality as health is a reality, no one could ever cure it or destroy it; all remedies would be useless, as it is impossible to destroy a single particle of the substance of the universe; but if disease is only a phantasm, an unreal state, no more real than the *ignis fatuus* which lures a traveler to destruction, and yet apparent to sense just as the *ignis fatuus* appears real, we can then see clearly that truth and understanding, virtue in its own almightiness, can bid disease and devils alike to fly, for both are errors of mortal imagination, lies and the children of lies, and thus the only devil in the universe.

In all your practice you must insist upon the phantasmagoric character of all disorders. You must never for a solitary instant allow yourselves to believe in disease as anything more than the fabulous creation of mortal mind, for if it once gains possession of your thought and you fear it either for yourself or for another, you descend onto the level of weakness and susceptibility which causes illness to appear in you, who when acting on false premises become the victim

of a patient's disorder instead of its overcomer. Hereditary ailments are no more difficult to reach than those recently acquired. Chronic cases are no harder than acute ones to deal with except by reason of the greater tenacity with which mortal mind clings to errors of long standing than to those of recent date. There is but one infallible rule which works in every case, and is as undeviating as the rule in mathematics. Pronounce all disease a myth, a phantasy. Trust only in God, and fear no evil.

LECTURE XII.

HOW TO APPLY THE PRINCIPLES OF SPIRITUAL SCIENCE IN PRACTICAL TREATMENT.

MANY persons are heard to exclaim after listening to lectures and reading books on Metaphysics that while everything sounds reasonable enough and the arguments appear plausible there seems no way to reduce the theory to practice, except perhaps in the case of a very few specially qualified individuals. All students of theosophy must have been struck by the statement constantly reiterated in theosophical publications that only in two possible ways can the wonderful works be done which the neophyte desires to accomplish. One must either be a "natural born magician," the equivalent of what Spiritualists call a "good natural medium," or he must have labored, studied, and practiced the most rigorous self-denial, eventuating in that absolute control of mind over sense whereby alone an adept can perform what are termed by the world at large "stupendous miracles." As the word "miracle" is derived from the Latin verb *mirari*, which signifies to be astonished or to marvel, marvelous works, as we have often informed you, are no more supernatural than the germination of a seed.

Nothing is given by nature to those who do not work for it; nature has her rewards for all toilers, but she sends away empty-handed those who put forward

no energy to attain to honor. In every department of science, indefatigable ardor, unflagging industry is demanded of all aspirants either to fame or knowledge; and is it reasonable to infer that when the geologist, the chemist, the astronomer, the mathematician, yea, and the musician, the sculptor and the painter, have all to work long and earnestly ere they can rise to heights of attainment in their respective fields of operation, that by payment of a little money and the taking of a short course of metaphysical instructions, anybody and everybody can become qualified in a month or so to "heal the sick and cast out devils"? We have no intention of entering into a controversial argument on the authenticity of the Gospels, nor do we care to enquire how much or how little probability there is of Jesus ever having uttered the sentence, but the words themselves, "this kind cometh not forth but by prayer and fasting," embody the whole essence of necessary teaching for those who aspire to heal the sick and dispossess the minds of men of disturbing passions, evil tempers, unclean spirits. What is prayer but aspiration? what is fasting but abstinence from self-indulgence? To alter the phraseology somewhat, no one can ever be a qualified healer of others unless he has first cured himself of worldly ambitions and carnal lusts.

The highest achievements in spiritual science are only possible to those who have successfully resisted every lower impulse; we do not mean to say the lower impulses must necessarily be annihilated, but they certainly must be held in absolute subjection. Rigid asceticism recommended by many schools is valuable only as means to an end; if the end can be reached

without asceticism it may well be dispensed with. As questions are constantly recurring with regard to animal food and other hygienic and dietetic matters, it may be well for us to offer a word or two on these matters, although in the opinion of some they relate only to unimportant material conditions. Some metaphysicians affirm they can eat anything, as nothing hurts them; they are therefore totally regardless of all the laws of health, to use a common expression; these laws of health are said to be nothing but laws of mortal mind from which we need to be free, but we think a little closer inspection of the matter will point to a somewhat different conclusion. Mrs. Eddy says the desire for all stimulants and narcotics, including tea and coffee, should be regarded as a depraved taste, and that remark of hers opens up a wide and fertile field of thought and inquiry. Now, if it is of no moment whatever, as some say, whether we eat fish, flesh or fowl, or subsist entirely upon a vegetarian diet, why lay stress, as Mrs. Eddy does in many portions of her book, *Science and Health*, on the simple table metaphysicians usually sit at; why make any distinction whatever between water and whiskey, lemonade and brandy, or sugar and opium? If all material things are simply nothing, why make any fuss about them? The answer to such questions seems inevitably to be that even though we accept the statement, "all is mind, there is no matter," we are bound to consider things as mental if not physical, and that is all the difference between the position of a metaphysician and a physicist with regard to the external universe.

If everything is mind, as all our perceptions are mental then all we eat and drink and wear is in mind;

all our habits then are mental, our tastes and proclivities, our likes and dislikes are mental states, and our outward behavior is therefore due to a pre-existing mental condition. Being asked constantly for our opinion on outward modes of life and ever-recurring practices, we have perpetually insisted upon the paramount importance of cultivating such thoughts and inducing such mental states as lead to purity of conduct. Kind words naturally flow from kind thoughts, as unkind thoughts inevitably result in a soured visage. Mental changes regulate the appearance of the head and face, not only of human beings but of animals. Thus we can learn the disposition of persons and animals by examining their crania, not because the cranial evidences are the causes of mental conditions, but because these indications are brought about by mental conditions. A person or an animal does not appear kind or cruel, loveable or hateful because of some accident of physical organization, but the organization does most decidedly indicate the temperament and temper of the being who owns it.

You cannot take advantage of phrenology and physiognomy by endeavoring to change externals. You can only bring about external modifications by appealing to the mind of the person or animal whom you are endeavoring to improve. The marked improvements constantly appearing in animals are due to their constant association with enlightened men and women; psychically far more than physically does man rule the lower creation and lift it nearer and ever nearer to his own higher level. There can be no abiding health, happiness, beauty or symmetry of any

kind where beautiful thoughts do not precede outward expression.

There will never be any marked improvement in human manners and customs until a spiritual influence works at the centre of man's being to set outward things straight; from within to without, not from without to within, is nature's order of development. You cannot improve the centre by decorating the circumference; all attempts at making the exterior fair while the interior is sterile is no more genuine healing or reformation than it would be a genuine improvement in the actual condition of a tree for some one to fasten fruit onto barren boughs; though you might possibly deceive some ignorant spectators by attaching fruit by means of wire to barren boughs while the root was still, withered and the branches unprolific.

Under no circumstances should a healer endeavor to change outward appearances as such. What would a physician say of some one who tried to check the manifestation of humor on the surface of the skin by thrusting it back into the blood through denying it outward expression? Quackery often seems to cure because it represses, but instead of benefitting the patient it makes him suffer far more in future; a momentary relief may be gained, and doubtless often is, at the expense of years of anguish. The blood is poisoned, the vitals diseased, as the pimples and blotches are removed from the surface of the body. Proper medical treatment, electric or magnetic treatment if judiciously administered, would assist in bringing the humors to the front and then getting rid of them, which can only be done by strengthening the system and giving general tone to the constitution.

All matters of speech and etiquette must follow upon purer modes of thinking, as a man thinketh so he invariably becomes, outwardly. We have never met a solitary individual whose thoughts were refined whose conduct was vulgar; vulgarity is not due to outward circumstances; it is not brought on by surroundings; many persons are so naturally refined, nothing vulgarizes them, they manifest their innate gentility, as some would call it, wherever they go, no matter what company they may be forced to keep; this gentility is not an assumed mask like the good behavior people put on in company to attract others and belie their real state of feeling. Real refinement is impossible of acquirement through simple attendance at polished seminaries or through reading fashionable treatises on the manners of well-bred people. Only when the mind is free from evil, impure, or vulgar thoughts, will conduct be really polite; only when ill tempers are banished from thought, will pleasant words flow naturally from the tongue, and kindly actions characterize the individual.

Superficial treatment for all manner of ailments has prevailed far too long; we must change the base of operations if we are really to succeed in banishing suffering and distress from the midst of humanity. In treating a case, then, say of the opium habit, of tobacco chewing, of drinking, of frequenting some evil haunt, or any other vicious desire displayed in conduct, place no thought, lay no stress upon the action, endeavor by every means in your power to disgust your patient with wrong by cultivating within him the love of right. Do not take away medicine, tobacco, wine, or anything else a patient craves, but treat mentally, arguing with

your patient the utter undesirability of relying on such material props for strength or comfort. Divert your patient's thought from all such means of sensuous gratification by creating a taste for other and purer enjoyments. Give your patient no books to read treating upon vice, and enter into no conversation on topics which are always avoided in decent society.

Truth compels us to say that a vast amount of mischief is done by writing and discoursing on social vices; boys and girls do not require to be instructed in bad habits, nor to have their attention called to their lower propensities, and all reading and conversation which makes the lower passions a subject of consideration tends to inflame them. Children who are brought up to take a constant and active interest in useful pursuits with which their minds are filled to the exclusion of objectionable ideas, have very little trouble in mastering their lower desires, while those who have no useful and interesting work to engage their minds easily fall victims to every lust. The most virtuous lives are lived by those actively employed in something of sufficient importance and interest to keep their minds active in the coronal region of the brain. So work as to direct the bulk of your energy to the front of your head and you will have little difficulty with back-brain propensities. The true spiritual healer so works upon the mind as to divert the thought and resultantly the vital fluids from the base to the front of the head and thereby diminishes the pressure upon the lower organs by stimulating the higher.

You only think about and desire to gratify certain propensities when your thought, not being centered where it should be is free to roam into forbidden chan-

nels. Under no circumstances paint pictures of disease, conjure up no horrible pictures of despair and death; do nothing to arouse fear, on the contrary work to quell it if aroused already; for remember, those who abstain from evil courses outwardly through fear of consequences are not reformed, but continuing to love evil are still under its dominion in thought and, being so, may at any moment break out into some ebullition on the surface. If you are called upon to treat a young man for such habits as drinking, smoking, or gambling, if he is causing distress to his parents by riotous living, and you are anxious of inducing him to reform, commence right by setting an excellent example in your own conduct; your own life must be inviolate; you must make no concession to error by allowing yourself even for an instant to take a single glass of wine or even one cigar or cigarette; no end of harm is done by patronizing evil on a small scale and then condemning it wholesale. Life is made up of little things, and you can never afford to do a little harm and excuse yourself because it is a little, for that little is not only enough to prevent you from rescuing its victim, it is also sufficient to drag you down to a lower level. Having set your example of righteousness and continuing to set it, you may, if questioned on the matter of drinking or any other vice, express your own views very decisively; let there be no mistake as to the attitude taken by yourself on such matters, but if you are not questioned work in silent thought to convince your patient that his conduct is erroneous; think toward him what you could not say without being thought unpleasant or fanatical; many persons will not hear a truth in so many words without

defying it, while if you convey a thought to them they are at once conscious of an impression conveyed to their mind, and the thought coming to them in such a form that they cannot distinguish it from an impression or suggestion of their own; they are ready to think about it, submit it to reason and often will embrace it, as it satisfies them when submitted to their judgment that it is worthy to be followed.

We have known many instances where silent mental treatment has cured intemperance and many another vile and disgusting habit; one case which came prominently before us a short time ago we will here introduce as a typical instance. A young man a little over twenty years of age had fallen in with bad companions, and being easily led was soon made a victim of drink and other vices, occasioning much pain to his mother, who unfortunately bemoaned his vices without being able to help him to abandon them. A happy thought struck her; a gentleman about forty years of age, of the most exemplary habits, a handsome man, of pleasing manners and generally a favorite with younger people, was coming to the city where she and her son were living, and as he was seeking accommodations in a private family where he might have privacy and quiet for important studies and literary work, she invited him to her home and made a special request to him to accept her hospitality, telling him her painful situation and expressing both a hope and a conviction that he would help her son to give up his evil courses and begin a new life. The gentleman accepted the invitation, but very decidedly declined to say anything to his hostess' son on the subject of intemperance or any form of dissipation; his own conduct

at the table and everywhere else on all occasions was of course exemplary in the highest degree; but the young man's mother was afraid mere example would not convert her son, and after two or three days, when she had had, as she thought, time to observe that no change for the better was taking place in his habits, she communicated her feelings very plainly in a private conversation with her guest; to her disappointment all the answer he made to her heart-rending entreaties that he would step in and save her boy, was an offer to take the culprit to the theater or any other respectable place of amusement whenever the young gentleman felt disposed to accept his company. From that day forth, however, matters began to take a decided turn; the young man accompanied his older friend to the theater one night, to a concert another, and so on, returning every evening at a respectable hour, having had nothing stronger than water or a cup of chocolate to drink; he began to appear regularly at breakfast, with no unhealthy flush or pallor on his countenance, no suspicious redness about the eyes, and no distracted manner of any kind. So far his mind and time had been pleasantly occupied in business during the day and innocent amusement at night.

After about a week of this better mode of living the crisis arrived; one evening the gentleman with whom he had been passing his evenings so respectably was unable to accompany him anywhere, as very important business of a peremptory and private nature commanded his attention; with many misgivings the mother saw her son prepare to go out alone, as he had done for so long previous to the preceding week and usually with such disastrous consequences. During the

whole of the evening up till midnight, the anxious mother worried over her son and conjured up the most distressful mental visions of his probable whereabouts. Just as she was on the point of retiring to her room for the night, her guest returned and astonished her by uttering in an abrupt and almost domineering tone the following sentence: "Duty compels me to inform you, madam, that if you persist in holding your son in error, he can never be reformed; go to bed and leave him in charge of the Almighty." Without another word except a courteous "good night," her visitor left her to her somewhat startled meditations, and retired to his own chamber. The lady could not sleep; she partly undressed, and then feeling terribly uneasy, attired herself in a thick wrapper and tried to read. Either the book was dull or her nerves too unsteady to permit of reading; the words addressed to her by her guest continued to ring in her ears. But what does he mean by "holding my son in error?" if he were in my place, if he had an only son of his own, ruining himself by evil courses, I venture to assume he would be almost as distressed as I am, unless beneath all his religious and moral exterior he has a heart of stone, callously indifferent to the welfare of all beside himself, ruminated the unhappy woman.

Presently a singular feeling of mingled hope and calm stole over her, she went to bed and soon fell asleep, and throughout her slumbers a vision seemed ever before her of an unseen hand supporting her son in some dangerous place, and at last causing him to dash a glass of liquor untasted from his lips. At breakfast next morning, her son met her with a smiling countenance and gave her indeed a joyful piece of

news. "Mother," he said, "last night about twelve o'clock, after visiting a theater with one of my old companions, he urged me as he always does to take a drink; we went into a fashionable saloon and called for iced champagne; he drank freely of it and seemed to think it excellent; what I tasted I thought was bad, whereupon I drank a sip from my friend's glass and he took a sip from mine; strange to say, both tasted equally good to him and equally bad to me; thinking my stomach might be a little out of order I let it go, and not feeling particularly well I refused his invitation to go elsewhere with him and wended my way homeward. On my way home, just for the sake of experiment, I went into another saloon and called for a glass of ale; that tasted even worse than the champagne, and as I asked myself whatever could be the matter with me, I heard a voice, whether in my ear or only in my fancy, I could not make out, saying distinctly, 'You never liked liquor, you never will, you never can; be a man and never degrade yourself by pretending you like what you hate anymore.' Just about that time I thought of you, mother, you came up vividly before me, I seemed to hear and see you and Mr. — together, you were talking excitedly and I caught the sentence, 'You must not hold your son in error'; directly I got home, I went to bed and to sleep; this morning I woke up feeling completely cured of all my taste for liquor, and do you know, mother, with God's help I feel certain I shall never drink again."

The young man began at once to live up to his good resolution, and there is no need to suppose that he has had any return to his old evil habits.

We have given this little anecdote a place in this lecture, not on account of its singularity, for many and many a similar instance might be quoted, but because it seems to us to embody the entire principle of spiritual healing, and to arouse the very questions we need to answer before we take our leave of each other. Please to observe the method of silent treatment adopted by the metaphysician; he studiously refrained from all allusion in conversation to the silent work he was doing so effectually, and here we have a lesson for all teachers which most of them sadly need to learn; you cannot always tell persons of their faults or remonstrate with them on their doings without being noted as a bore and a nuisance; you arouse hostility immediately you assume the role of censor, but what you cannot say you can assuredly *think*; the great advantage of thinking good advice instead of speaking it is that by the former course you appeal direct to your pupil's sense of right, and by the latter you awaken opposition, and encourage or at least challenge controversy

Metaphysical treatments are not mesmeric for they are not subjugatory; you do not will another person to do as you desire, you do not tell him to obey you, neither do you seek to influence him to follow a blind instinct or impression; you acknowledge in him a reasoning principle, a faculty of understanding, a moral principle to which truth can appeal, and in addressing that principle you do not ask him to agree with you, to take you as an authority; you succeed in showing him the error of his ways by holding up a mirror to him in mind in which he can see the image of truth reflected; he instantly contrasts this picture of truth

with his usual course of error, to the advantage of the former and the disadvantage of the latter.

Every one has enough moral principle and enough good judgment to guide him if it is only appealed to, just as the occupants of a theater gallery can always be touched by the portrayal of noble sentiment on the stage; and all good actors know how powerfully they can appeal to the noblest sentiments of humanity by letting goodness make its own way to the hearts of the "*rabble*." So every true healer who is a sound teacher of morals must understand how to reach the inmost convictions of his pupil and lead him thereby to desist from evil courses, as his own inmost self tells him to sin no more, and shows him how to live righteously in future.

Observe the simplicity in mode of treatment adopted by the hero of our anecdote,—he was on no occasion anything other than an agreeable friend; his influence was exerted entirely in silence; and in these days of mind-reading experiments it should not seem incredible to an enlightened public that a strong, decisive, persistent thought is far more potent and eloquent than any words. Words are addressed to the outermost degree of human consciousness, and therefore appeal directly to the mortal mind which at once raises objections to the truth; this mortal mind is carnal and at enmity with God, it is the serpent of temptation with which all have to contend. Mortal mind uses words and brings forth sophistry wherewith to confound truth; it is the adversary within, the foe in the household, the traitor in the camp with which perpetual warfare must be waged.

To conquer this mortal mind immortal spirit must

be appealed to, and this can be far more readily done in silence than by conversation, as talking gives opportunity for mortal mind to assert its claims in a dusty cloud of words which it raises to obscure truth and befog the mind of the one who is proclaiming it. As the cuttle-fish throws around it a stream of ink, blackening the waters all about, and in that inky torrent conceals itself and its own designs, so does the sophistical intellect of man endeavor to hide its fallacies and gloss over its false reasonings by specious sophistry in word. To answer back in thought is far more difficult, as thought without a conversational envelope has to make an impression, if it be a thought of truth, upon a purer and more abiding principle in man than the shifting mortal intellect. Whenever a person like the gentleman we have introduced to your notice as our illustration desires earnestly to reform an erring intellect and lead one who is hastening to ruin back from the brink of destruction to paths of safety and honor, he necessarily feels his only way is to appeal to that side of his companion's nature which can and will respond to the call of truth and genuine reason.

While it is true enough that the carnal appetite of man craves sensuous indulgence, it is far more true, as it will remain true in the case of every human soul forever, that the immortal spirit of man loves righteousness and hates iniquity; to appeal to that within man himself which loves goodness is the only successful plan of reformation. The reason why so many well-written works on physiology, hygiene, etc., often fail to accomplish the good designed by their authors is because of their absolute externalism; they appeal to human selfishness, and selfishness is in and of itself

an error of mortal mind, one indeed of the first magnitude. No creature wants to suffer; rats always leave a sinking vessel; but where is the nobility, where the high moral purpose in a mere animal instinct of self-preservation, from which proceeds such maxims as "every one for himself," and "look out for number one"? Such aphorisms are the inevitable outgrowth of self-love; they spring from a development of the instinct of self-preservation without any corresponding development of the moral faculties, and as the moral faculties are the only ones whose development can give to their possessor power to effectually resist and overcome temptation, "hell is paved with good resolutions" arising out of a selfish desire to live purely for no other reason than because a penalty attaches to immorality and folly. To resist the encroachments of the sensual nature, to be strong to resist temptation, comes from an unfoldment of the inner principle of virtue within the life of man; and we care not who differs from us or what opposition our statement may provoke from materialistic minds, we affirm unequivocally, without fear of successful reply from any quarter, no one can live an outwardly virtuous life in all particulars unless guided by some strong moral impulse.

As long as evil desires are allowed to remain in mind, so long will they struggle to express themselves outwardly in word and deed; but reach the seat of the malady, destroy the root of the poisonous plant, and then, without taking the trouble to interfere with the leaves and branches, they will one by one dry up and drop away; as long as there is vigor in the root of a tree it will press its way up and out spite of all obstacles, as trees have been known after they were cut

down to force their way through floors and ceilings and destroy property built over their supposed dead roots. Let any evil propensity remain unchecked in thought, let any carnal desire linger in the mind, let the affections continue to cling ever so slightly to an olden error, and you are never safe from yielding to any temptation which may present itself from without.

It is not the saloon but the love of strong drink in man which occasions intemperance. We hate saloons, and are in favor of prohibitory legislation. We look with disgust upon any law which sanctions and legalizes vice, still most certain are we that outward legislation can never abolish an evil. We rely solely on intellectual and moral suasion as our weapons of defense against legalized iniquity. How come the infamous laws to be laws? How come those men into power who can be bought and sold by saloonkeepers? how comes it that the saloon can buy up the votes of loafers? How comes it that the ballot in many a hand is a curse rather than a blessing? Surely the answer is plain. There is a devil in man, or an outside tempter would have no power at all. To fear the devil is to acknowledge the devil within you. Cast out the unclean spirit, the evil tempter within, and we care not how strong nor how numerous the hosts of darkness may be, when any tempter approaches you from without, if there is nothing in you to respond to his appeal he has to retire balked and discomfited.

Demoniacal possession in olden times and obsession in the present day must be exploded as a fallacy in all other senses than the one just indicated. Why should you be subject to the dominion of "evil spirits"? is there not an Infinite Deity? are there not legions of

angels perpetually encompassing us? is not evil merely a transitory shadow, while good is an eternal reality? If everything that has ever been said by theologians and magicians concerning evil spirits is less than the truth, if the hosts of darkness are more numerous than the stars in the firmament or the sand grains on the seashore, even then we need not fear, for greater, infinitely greater, must be the power of light than that of darkness, infinitely more numerous the hosts of good than those of evil.

In its old esoteric sense the Garden of Eden legend, introducing the talking serpent as the tempter and seducer of Eve and Adam, only tells the tale of how man is by his own desires enticed. The serpent at Corinth in the days of Paul was the same old wily snake which first led man to transgress the commands of the Most High; nothing in either case but man's lower nature struggling for ascendancy over the higher, nothing but inverted love and then perverted intellect led woman and man from pure happiness to misery, from the tranquil joys and restful work of Paradise to the thorny, barrier-bestrewn earth where through constant conflict alone they can reach the haven of safety and repose.

Nirvana, the kingdom of heaven, and all other names and titles signifying a realm of perfect bliss, apply to states rather than to places; we must conquer the desire for sin and then no enemy can hurt us; we must thrust from our affections anger, jealousy and all impurity, and then with nothing to attract whatever evil there may be around us, we shall be untouched by harm in the midst of a million pestilences, and like the three holy children of old, or Daniel in the den of

lions, remain secure, no matter how the beasts may rage or the flames mount high around us. As a life-boat breasts the ocean storm, while vessels sink around it, as a cork floats peacefully on the bosom of troubled waters while lead immediately sinks to the bottom of the ocean, so does a soul emancipated from the heavy alloy of mortal passion pass safely through every form of tribulation and disease, fearing neither bacteria nor moral evil. Metaphysicians are often grossly misrepresented by those who have never taken the trouble to study metaphysics, because the mortal mind in error cannot comprehend the truth of spirit. The principles of spiritual science are pearls which neither dogs nor swine can appreciate, and to such creatures they should not be offered. The "dog" is the mortal mind of man, not necessarily evil, but spiritually unenlightened, that state of human consciousness which apprehends sensuous things only, and can form no thought of spirit. The "dog" element in man is materialistic, agnostic, unspiritual, and therefore it is but waste of time to present spiritual ideas to that aspect of human nature; argument is often utterly unavailing because addressed to the mortal mind only; however sound it may be, it is like the sun beating against the solid walls of a building, while the spiritual perception is the only window through which it can be admitted. The "swine" represent a much lower condition still, even a state of deliberate opposition to the truth, a hatred of righteousness, and whenever a healer comes across the "swine" in his patients he can do nothing for them unless he can oust them from their sanctuary and drown them in the waters of endless oblivion.

To drop metaphors and speak so plainly that no

child need misunderstand or fail to comprehend our meaning, we forcibly insist upon this one fact as essential to all comprehension of spiritual science, viz., the utter impossibility of healing any in truth, unless you can so touch the divine within them that they themselves arise out of their graves of error, and casting away the love of evil, work out their own salvation.

God is man's ever-present Savior, but God is not confined to any portion of the universe; you come to God when you find your own soul, for the *logos* within you, the divine nature which you all possess, is the medium of communication between man and the Infinite Spirit. We are often asked if we should advise our patients to discontinue the use of medicines stimulants, crutches, and other foibles resorted to when mortal mind, turning away from spirit to sense, endeavors to find in matter the life which dwells only in spirit. Our reply is, you can only err if you forcibly remove from your patients a prop or leading string before he is ready to walk without it. If you feel your patients are doing wrong in resorting to material assistance, and you wish to break them off entirely from material aids, you must work in mind to induce them to see a just reason for giving up the props on which they have been accustomed to lean. Very often persons return to old errors, taking up again with material remedies because never having lost their faith in their efficacy, though temporarily they discontinued their use to please the healer, they still feel they would be better off with than without them. Never take away liquor, tobacco, bromides, chloral, or any detestable weed, drug, or medicine, but work rather to convince your patient its employment is a degradation. In treat-

ing for the belief in the stimulating virtues of alcohol, you must argue down the theory that alcohol is a tonic; give your patients to understand that the exhilarating influence he feels is due to mental excitation and not to the liquor. This exhilarated feeling you can mentally produce; you may give him colored water and let him think it is a powerful medicine just once, but no more, for the sake of a demonstration. When once he perceives that mind, not alcohol, revived him and gave him a feeling of renewed health and youthful buoyancy, the belief in ardent spirit as a builder-up of wasted nerve force is crushed forever.

In treating for the love of tobacco and for belief in its narcotic virtues, let your patient see that when you exert your mind upon him you can produce in him all the feelings he formerly attributed to the weed. This demonstration ought to suffice to prove that virtue lies in mind, and not in a plant. When anæsthetics are in constant use to provoke sleep, when hyperdermic injections are resorted to to relieve pain, you may administer simple water, and the effect will be the same. The hold of morphine, laudanum, or any other drug over the mind will thus be broken and the truth be vindicated that belief, mental action, not matter occasioned the results desired.

When a surgical operation is performed, the metaphysician should be in close attendance to direct the thought of the patient to immortal spirit away from mortal flesh; if ether, cocaine, or nitrous oxide gas can deaden sensibility and thus release from pain, mind can do vastly more than any drug, and if at first you resort to what may seem the subterfuge of presenting a counterfeit anæsthetic to the patient, it will

be only for the sake of demonstrating truth that you ever condescended to simulate the practices of mortal error. Bread pills are not honest if constantly sold at an apothecary's, for the only use they are in any case is to prove that when taken in the belief that they are strongly medicated, they produce medical results.

Having once proved the truth that mind alone produces sensation and gives fancied potency to matter, you should never condescend to play tricks with your patient in the futile endeavor to demonstrate truth by acting a lie. If a person gives medicine conscientiously in the belief that it will do good, he is no imposter, and throws out no bad influence. Honest doctors of all schools do some good, but the cunning trickster, who gives his patient bread pills and colored water year in and year out, keeping him always on his hands, instead of being an approximation to a true metaphysician, is a mental malpractitioner, using so-called remedies to gull others, while he knows himself that mind, not matter, is the source whence their reputed efficacy proceeds. If you reveal to your patient the *truth of being* gradually, as he is able to bear it, making no rash disclosures, shocking no prejudices violently, but working constantly to undermine the foundations of error, you will find that he begins to ask you questions, evidently prompted by the silent treatment you have given. Argue all cases silently at first, and then converse as soon as your patient's mind shows a disposition to talk on spiritual science.

In treating a child or any one who is under strong mesmeric influence, you must treat the mother, or whoever is the keeper of the child's mind, at the same time, working earnestly to unfold the child's individual

intelligence; in the case of one who is mesmerized, if you can reach the operator, command him to deliver up his prey; if one is injuring another, hold before them the truth that liberty is the prerogative of all God's children, so as to shame them out of practicing the infamy of mental slaveholding.

In the case of an idiot, idiocy being only arrested mental development, work to dispel fear and belief in mental unsoundness in the minds of all who surround the idiot. Idiots, no matter how many years they may have lived, are only grown-up children, like a character in Dickens, who, though twenty-eight years of age, imagining herself only ten, acted as though she were no older. Begin with an idiot or imbecile person as though you were instructing a child; forget the age of your patient altogether and conscientiously impart instruction as to an infant. With one violently mad, remember violent insanity is brought on by indulgence of the passions, furious temper, and perhaps most of all by the perpetual belief of those around, holding the sufferer in fear and dread.

Whenever you are asked to take a case in any hospital or lunatic asylum, make friends with the officials if you possibly can, do your utmost to secure a bright, hopeful attendant for your patient, and wherever circumstances permit, have the sufferer removed to quiet quarters. Change of air and scene, so constantly recommended by physicians, means only change of mental atmosphere, for if travel produces no distraction for the mind, no benefit can be derived from circumnavigating the globe. When a metaphysician is so situated as to be able to do so, let him take one or two patients in his own house, that they may enjoy the

benefits to be derived from living in a sphere of thought which is not loaded with fears and beliefs of disease. When you go out to treat, it is well to treat in your patient's own room, which should always be a quiet, though a cheerful one, not necessarily pervaded by a death-like stillness, which is often anything but beneficial, but removed as far as possible from all discordant noises. Cheerful conversation, agreeable occupation, anything to divert the mind from disease, is good, and everyone who carries brightness into a sick chamber helps to make it well. Nervous people who sympathize with error must never be admitted to a patient's room, and nurses above all people must be chosen on account of their cheerful disposition and good moral character. Hospital training is no qualification, for in many instances it either produces careless indifference or else a spirit of predicting evil.

As life is now and ever in spirit, and as we must all of us wake up some day from our dream of mortal illusions and acknowledge understandingly the simple truth of spirit, death should never be feared or recognized, for we must all drop the mortal body sooner or later, and whenever its work is done let it go painlessly, while the immortal spirit is freed from limitation. God is well and so are we, is an ever-present truth. Truth prophecies no recovery, it deals in no futures, it proclaims to all mankind, You are well, even if you do not know it. The soul is never sick, never sins and never suffers, and we shall be all spiritual throughout eternity, having dropped the mortal mind with all its painful memories.

Whatever is truly good and enjoyable is eternal, whatever conduces to real happiness lives forever. All

true unselfish affection is immortal, but whatever is of the shadow and darkness of mortal misjudgment can endure no longer than till the light of truth illumines the understanding, and forever puts to flight the shades of error. Truth is mighty and must prevail. Be this our motto; no perhaps about it, absolute certainty of victory, unswerving confidence in the almightiness of truth is the only armor which can protect us in our encounters with evil. If the battle seems long and patience is sorely tried, if relapses occur and the good work seems to make but little progress, we should attribute seeming failure only to our own weakness, and with redoubled energy press on to certain victory. With malice toward none and good will to all mankind, as champions of truth equipped in the love and understanding of it, we may all treat successfully first ourselves and then others; but self-treatment when successful is never selfish, so we must seek first to bless others, and in blessing them we shall assuredly be blest ourselves.

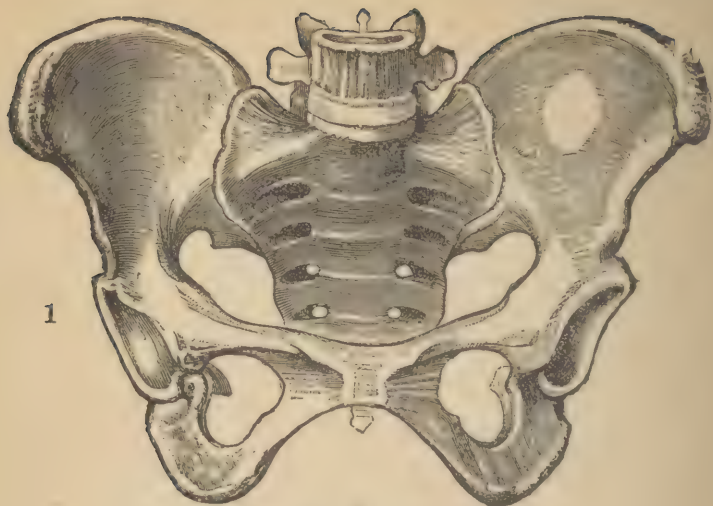


Plate 1. *The Pelvis.* So called from its resemblance to a basin. It is a bony ring interposed between the lower end of the spine, which it supports, and the lower extremities upon which it rests. It is composed of four bones.—the two ossa innominata, which bound it on either side and in front, and the sacrum and coccyx, which complete it behind. The pelvis is divided, for convenience of explanation, into the false and true pelvis.

Plate 2. *The False Pelvis.* The lines *a b*, *c d*, and *e f*, show the relative diameters of the false or upper pelvis. This broad shallow cavity is fitted to support the intestines and to transmit a part of their weight to the anterior wall of the abdomen.

3



4

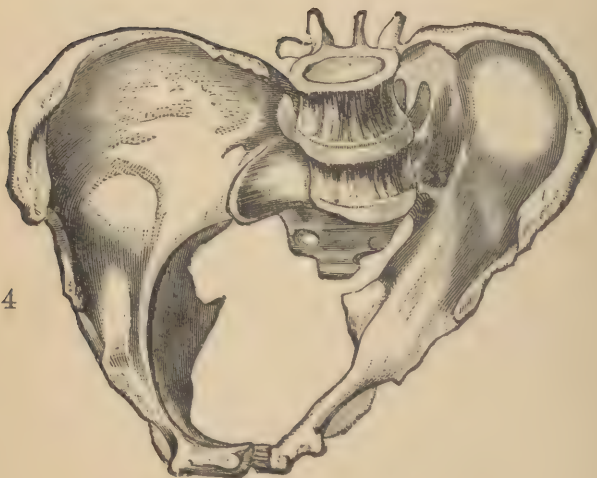


Plate 3. *The True Pelvis.* The lines *a* and *b* show the diameters of the true pelvis, which is all that part situated beneath the lines in plate 2. It is smaller than the *false pelvis*, but its walls are more perfect. The pelvis is replete with interest, since through it must pass the foetus or unborn child.

Plate 4. *A Flattened or Deformed Pelvis.* From a casual glance at plates 1, 2, 3 and 4, it will be seen that the size and shape of the pelvis may have much to do with the ease or pains of labor.

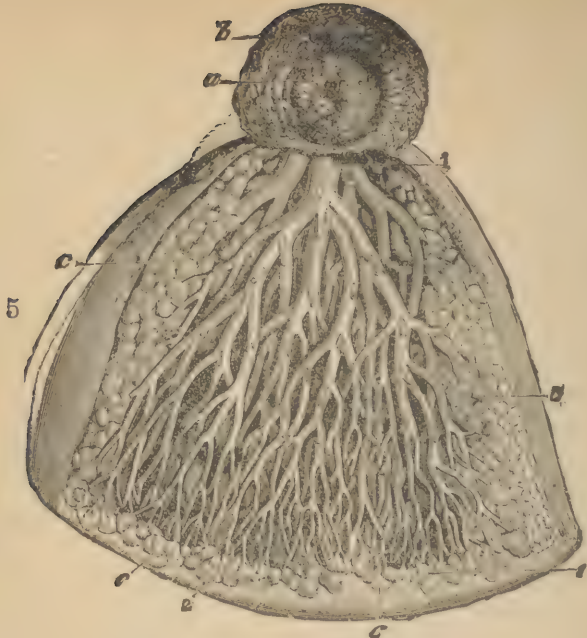


Plate 5. *Mammary Gland*; *a*, nipple, the central portion of which is retracted; *b*, areola; *c, c, c, c, c*, lobules of the gland; 1, sinus or milk duct; 2, extremities of the milk duct.

Plate 6. *Showing the appearance of the Areola*. The surface of the nipple is dark colored, and surrounded by an areola, having a colored tint. In the virgin the areola is of a delicate rosy hue; about the second month of impregnation, it enlarges and acquires a darker tinge, which increases as pregnancy advances, becoming in some cases, a dark brown or even black color. These changes in the areola are of extreme importance in forming a conclusion in a case of suspected pregnancy.

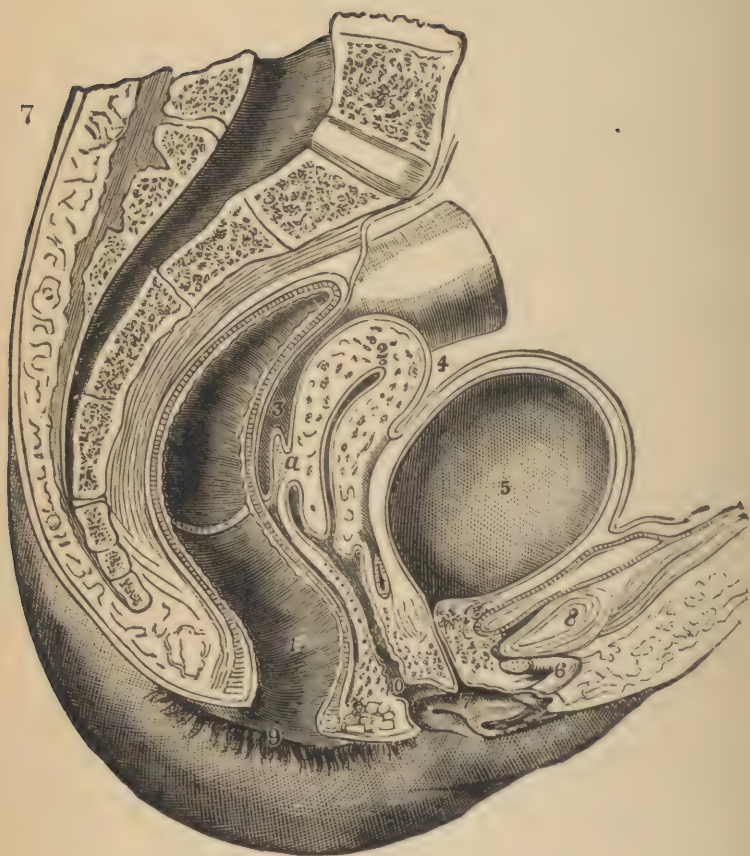
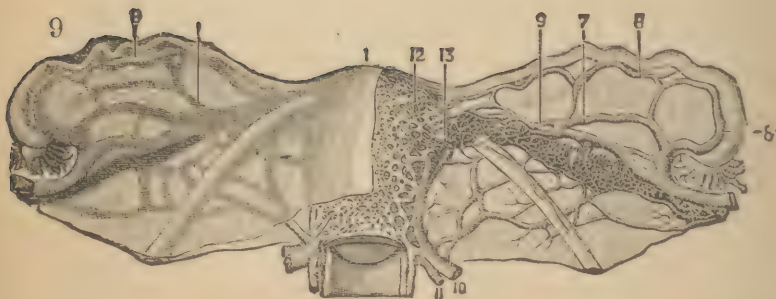


Plate 7. *Section of the female Pelvis showing viscera.*

Plate 8. *The Uterus.* This is the organ of gestation, receiving the fecundated ovum in the cavity, retaining and supporting it during the development of the foetus, and becoming the principal agent in its expulsion at the term of parturition. In the virgin state it is pear-shaped, flattened from before backward, and situated in the cavity of the pelvis between the bladder and rectum; it is retained in its position by the round and broad ligaments on either side and projects into the upper end of the vagina below. The uterus measures from two to two and a half inches in length, one and a half inches in breadth, at the upper part, and three-fourths of an inch in thickness. Its weight is from one to one and a half ounces. The cavity of the uterus is small in comparison to the size of the



8



-6-

Plate 9. *Uterine and utero-ovarian veins.* 1. Uterus seen from the front, its right half is covered by the peritoneum; 7, utero-ovarian vessels; 8, 8, 8, veins from the Fallopian tube; 10, uterine vein; 11, uterine artery.

organ. The cut shows the uterus and its appendages; ovaries in the broad ligaments; oviducts and fimbriated extremities; round ligaments; vagina laid open, showing the mouth of the womb and the folds in the mucuous membrane. The *vagina* is a membranous canal, extending from the vulva to the uterus. It is cylindrical in shape, flattened from before backwards, and its walls are usually in contact. Its length is about four inches along its anterior wall, and between five and six along the posterior wall. It surrounds the vaginal portion of the cervex-uteri, a short distance from the os (or mouth of the womb) and its attachment extends higher up on the posterior than on the anterior wall of the uterus.

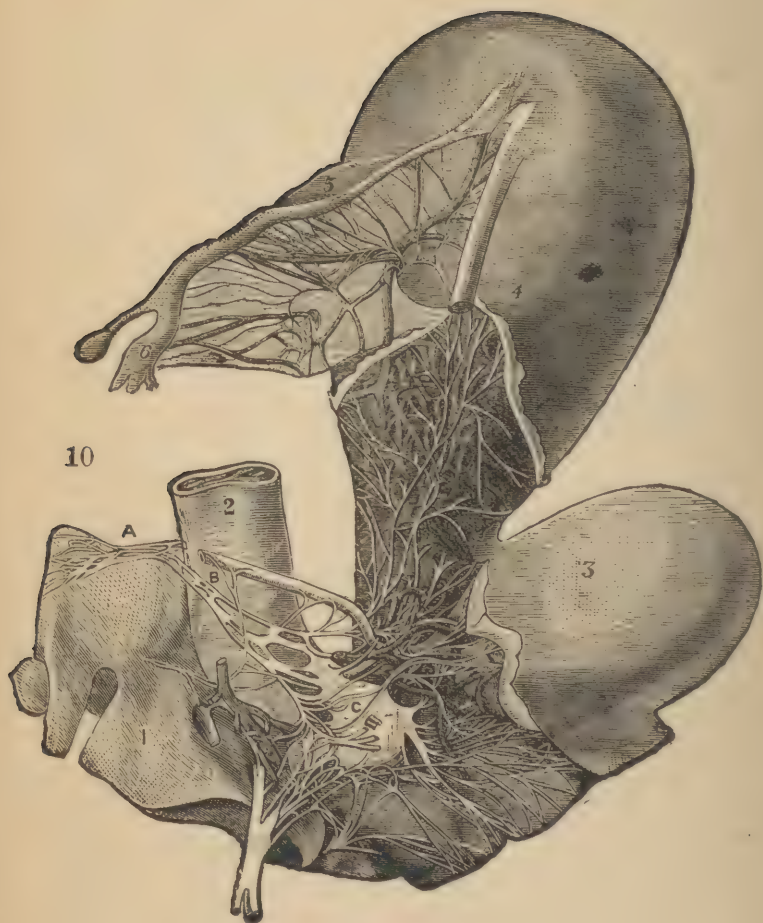


Plate 10. *Nerves of the Uterus.* 1, sacrum; 2, rectum; 3, bladder; 4, uterus; 5, ovary; 6, extremity of fallopian tube. (See Plate 12.)

The Fallopian tubes, or oviaducts, convey the ova or egg from the ovaries to the cavity of the uterus. They are two in number, one on each side extending from each superior angle of the uterus to the sides of the pelvis. Each tube is about four inches in length; its canal is exceedingly minute, and commences at the superior angle of the uterus by a minute orifice which will barely admit a fine bristle; it continues narrow along the inner half of the tube, then widens into a trumpet shaped extremity, the margins of which are surrounded by a series of fringe-like processes, termed *fimbriae*. One of these processes is connected with the outer end of the ovary. The *Ovaries* are analogous to the testes in the male. They are oval shaped bodies, of an elongated form, flattened from above downwards, situated one on each side of the uterus and below the Fallopian tubes. Imbedded in the meshes of the ovaries are numerous small, round, transparent vesicles, in various stages of development. These are called *Graafian follicles*, and are the ovisacs containing the ova. These follicles are,

11



12

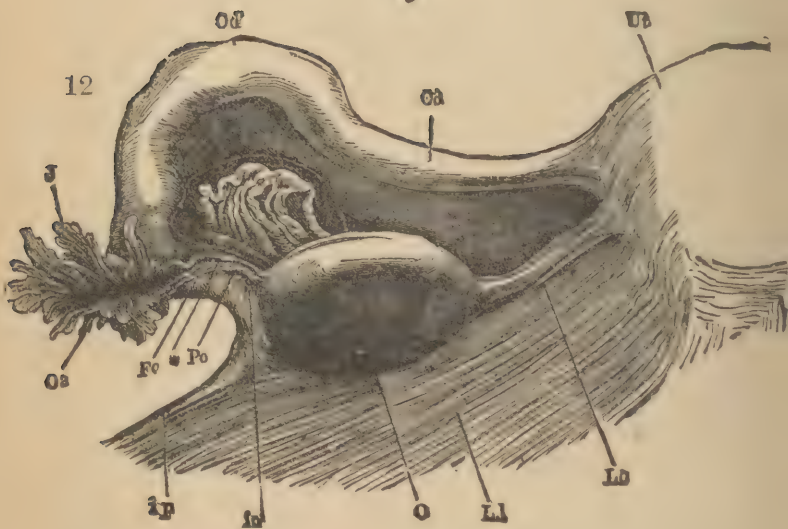


Plate 11. *Arterial vessels in a uterus ten days after delivery.* 1. The uterus or womb; 2, mouth of the uterus; 3, 3, round ligaments; 4, 4, Fallopian tubes; 5, right ovary; 6, 7, 8, 9, 10, 11, arteries branching to the uterus.

Plate 12. *Ovary and Fallopian tube.* *Od*, Fallopian tube; *O*, ovary; *Oa*, fimbriated extremity of the tube; *Ut*, section of the uterus or womb.

during their early development, small and deeply seated in the substance of the ovaries. At puberty, the ovaries enlarge, are more vascular, the graafian follicles are developed in greater abundance and their ova now becomes capable of fecundation. After gradually approaching the surface of the ovary, the follicle bursts, the ovum and fluid contained therein is liberated and passing into the Fallopian tube is carried to the uterus. The maturation and discharge of the ova occur at regular periods and is indicated by menstruation. Should the union of the sexes take place at or about this time, the ovum may be fecundated.

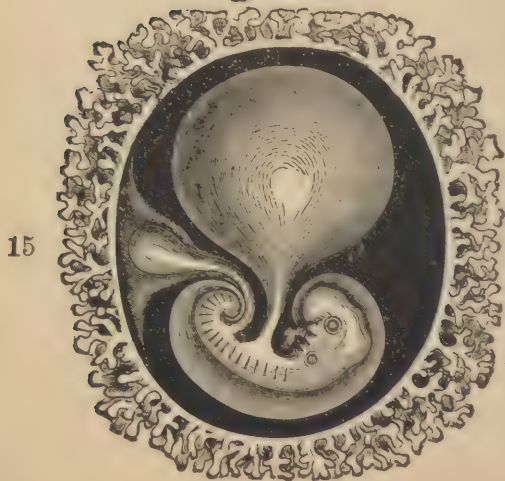


Plate 13. *Graafian Follicle*. 1, ovum; 2, 3, membranes of the follicle; 4, its vessels; 6, cavity containing fluid in which is suspended the ovum; 7, external covering of the ovary.

Plate 14. *Ovum and Embryo*. The term *embryo* is applied to the product of conception up to the third month, after which time the term *foetus* should be substituted.

Plate 15. *Human Embryo at the third week* showing villi covering the entire chorion.

Nourishment and development of the embryo and foetus. The ovum in passing through the Fallopian tube increases in size from one one-hundred and twenty-fifth of an inch to one-fiftieth or one twenty-fifth of an inch by absorption or yolk nutrition. (See plate 14). As the egg is small it can furnish nutriment for but a short time. About six days after conception takes place, a membrane forms around the ovum called *the chorion*. This serves to anchor the ovum to the walls of the uterus. From the chorion minute hollow tubes ramify in all directions, (See plate 15), and coming in contact with the walls of the uterus draw nourishment from the mucous membranes which line that organ. This nourishment is transmitted to the embryo by means of an organ connecting it with the chorion, and called the *allantois*. The allantois in time develops into the umbilical cord, the villi of the chorion diminish

16



17



Plate 16. *Fœtus and surroundings at seventh month.*

Plate 17. *Fœtus and membranes at fifth month.*

and finally are obliterated, save at the junction of the allantois with the chorion, where they rapidly enlarge, and this portion at the end of the second month develops into the placenta, from which nutriment is furnished to the fœtus. (See explanation to plates 24 and 25.) “The *growth of the embryo* after fecundation is very rapid. On the *tenth* day it has the appearance of a semi-transparent, greyish flake. On the *twelfth* day it is nearly the size of a pea, filled with fluid, in the middle of which is an opaque spot, presenting the first appearance of an embryo, which may be clearly seen as an oblong or curved body and is plainly visible to the naked eye on the *fourteenth* day. The *twenty-first* day the embryo resembles an ant or a lettuce seed; its length is from four to five lines and its weight from three to four grains. Many of its parts now begin to show themselves, especially the cartilaginous beginnings of the spinal column, the heart, etc.

The *thirtieth* day the embryo is as large as a horse fly, and resembles a worm bent together. There are yet no limbs, and the head is larger than the body. When stretched out it is nearly half an inch long. Toward the *fifth* week the head increases greatly in

18



19

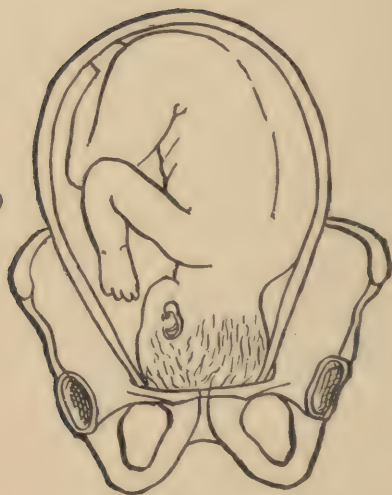


Plate 18. *First breech presentation.*

Plate 19. *First head presentation.*

proportion to the remainder of the body, and the rudimentary eyes are indicated by two black spots turned toward the sides, and the heart exhibits its external form, bearing a close resemblance to that in the adult.

In the *seventh* week bone begins to form in the lower jaw and clavicle. Narrow streaks on each side of the vertebral column show the beginning of the ribs. The heart is perfecting its form, the brain enlarged and the eyes and ears growing more perfect and the limbs sprouting from the body. The lungs are mere sacs, about one line in length and the trachea is a delicate thread, but the liver is very large. The arms are still imperforate. In the seventh week are formed the renal capsules and kidneys. At *two months* the forearm and hand can be distinguished, but not the arm; the hand is larger than the forearm, but it is not supplied with fingers. The distinction of sex is yet difficult. The eyes are prominent, but the lids do not cover the eyeballs. The nose forms an obtuse eminence. The nostrils are rounded and separated. The mouth is gaping and the epidermis can be distinguished from the true skin. The embryo is from one and a half to two inches long and weighs from three to five drachms, the head forming more than one third of the whole.

20



Plate 20. The foetus, inclosed in its membranes, with expanding os uteri, in first stage of labor.

At the end of *three months* the eyelids are distinct but shut; the lips are drawn together; the forehead and nose are clearly traceable, and the organs of generation prominent. The heart beats with force, and larger vessels carry red blood; the fingers and toes are well defined, and muscles begin to be developed.

At the *fourth* month the embryo takes the name of *foetus*. The body is six to eight inches in length and weighs from seven to eight ounces. The skin has a rosy color, and the muscles now produce a sensible *motion*. A fetus born at this time might live several hours.

At *five* months the length of the body is from eight to ten inches, and its weight from eight to eleven ounces.

At *six* months the length is twelve and a half inches; weight one pound. The hair appears upon the head, the eyes closed, the eyelids somewhat thicker, and their margins as well as the eyebrows are studded with very delicate hairs.

At *seven* months, every part has increased in volume and perfection; the bony system is nearly complete; length twelve to fourteen inches, weight two and a half to three pounds. If born at this period the foetus is able to breathe, cry and nurse, and may live if properly cared for.

21



Plate 21. *Placenta presenting.*

At *eight* months, the *fœtus* seems to grow rather in thickness than in length; it is only sixteen to eighteen inches long and yet weighs from four to five pounds. The skin is very red, and covered with down and a considerable quantity of sebaceous matter. The lower jaw, which at first was very short, is now as long as the upper one.

Finally, at *term* the *foetus* is about nineteen to twenty-three inches long, and weighs from six to nine pounds. The red blood circulates in the capillaries, and the skin performs the functions of perspiration; the nails are fully developed.

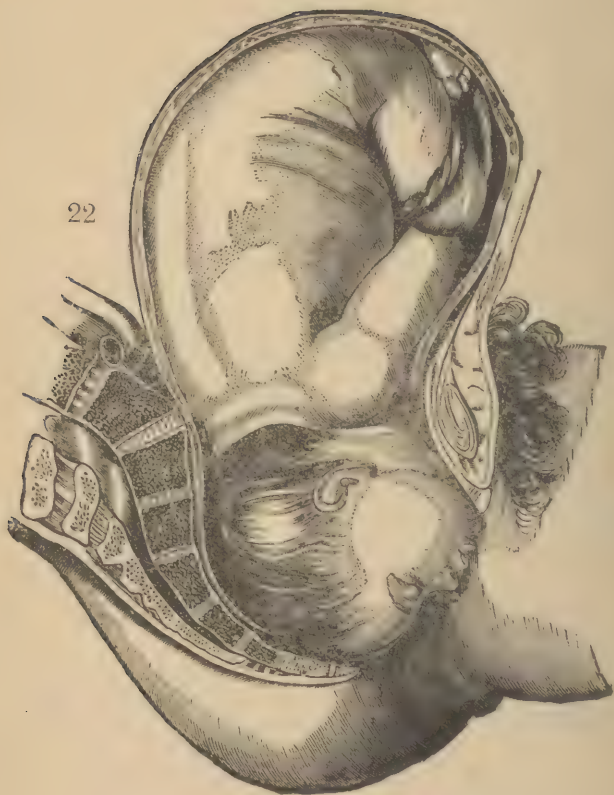


Plate 22. *Face presentation.*

Plate 23. *Twins in Utero*, head and breech presenting.

Plate 24. *Uterine Surface of the Placenta.*

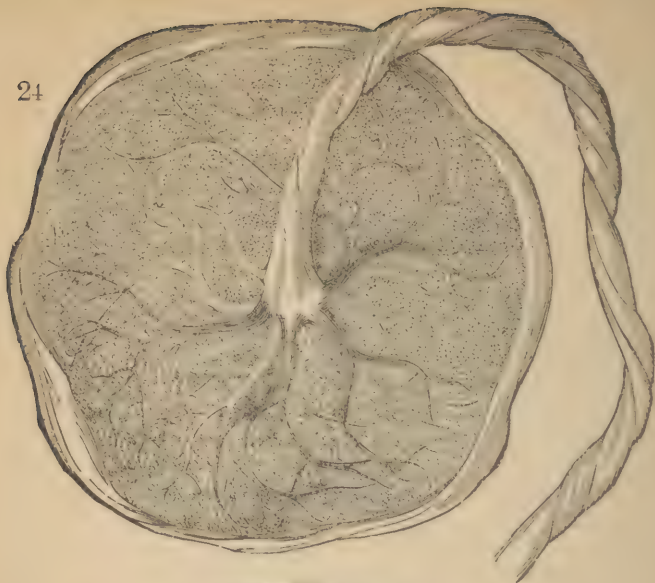
Plate 25. *Fœtal Surface of the Placenta.*

The placenta is a soft, spongy mass, nearly circular in form, measuring about seven and one-half inches in diameter and one inch in thickness at the insertion of the umbilical chord. Its weight is about one pound. The fœtal surface is smooth, while the uterine surface has a roughened, spongy feel. The uterine surface of the placenta coheres with the uterus and is connected by the umbilical chord with the fœtus. During intra-uterine life the placenta performs offices similar to those of the lungs and intestines after birth. It absorbs nourishment, renovates the blood, and discharges by exhalation the excrementitious matters originating in the process of fœtal nutrition. The umbilical chord consists of a sheath inclosing a gelatinous mass surrounding two umbilical arteries and one vein. Through the agencies of the umbilical chord as before stated the fœtus is nourished and the excesses discharged.

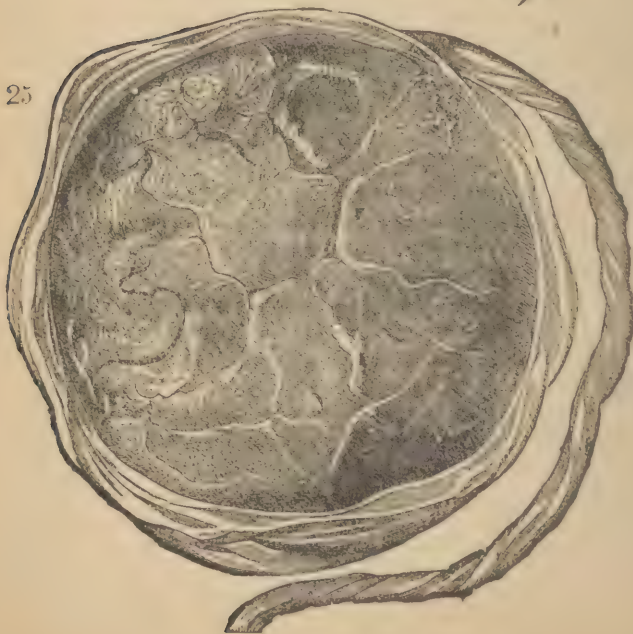


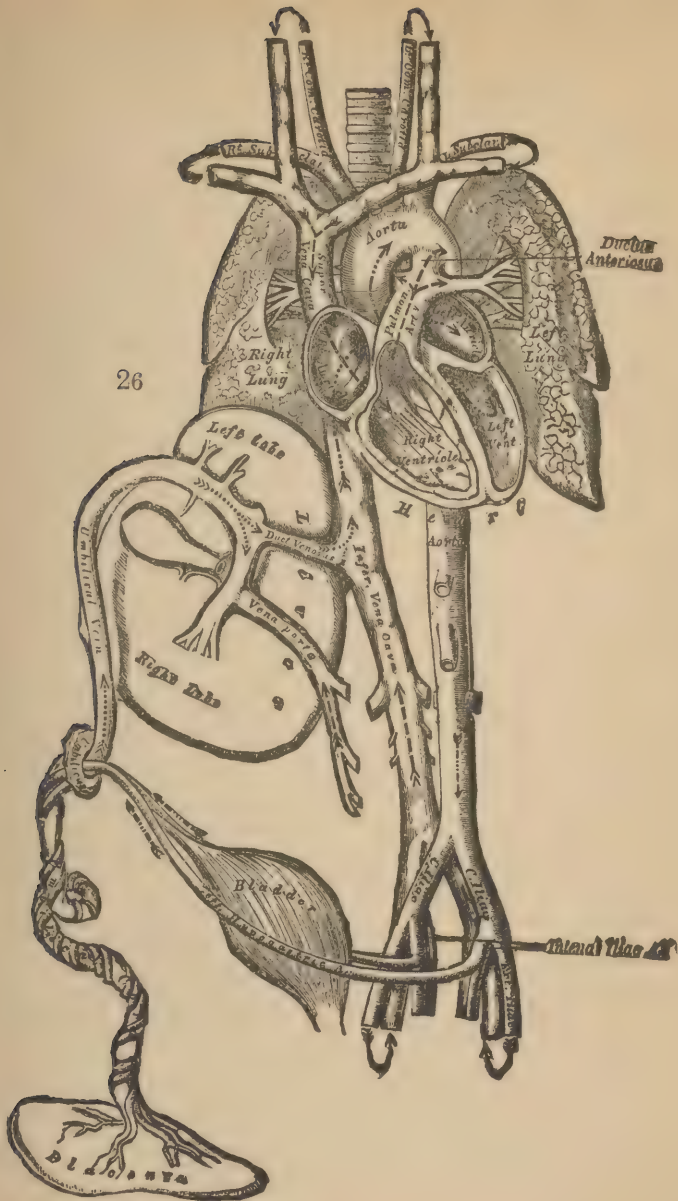
Plate 26. *The plan of fœtal circulation.* As the lungs of the foetus are dormant the fœtal circulation is a very interesting phenomenon. The blood, passing from the right ventricle into the pulmonary artery, instead of entering the lungs, passes, almost entirely, through the ductus arteriosus into the descending aorta. From here the larger part is conveyed through the umbilical arteries to the placenta, where the interchanges with the maternal blood take place. After being thus renovated and recharged with oxygen, it collects within the umbilical vein and passes back to the fœtal liver. Here a part of it circulates through this organ, while the rest passes direct through the ductus venosus, into the inferior vena cava, where it again meets the blood brought from the liver by the hepatic vein, and the two mixing with that returning from the lower extremities and viscera of the abdomen enter the right auricle, and by the Eustachian valve pass into the left auricle where it becomes mixed with a small quantity of blood returning from the lungs by the pulmonary veins. From the left auricle it passes into the left ventricle, from here into the aorta, from whence it is distributed almost entirely to the upper extremities. Decending by the superior vena cava it enters the right auricle and from here into the right ventricle, and thus completes the circuit.

24

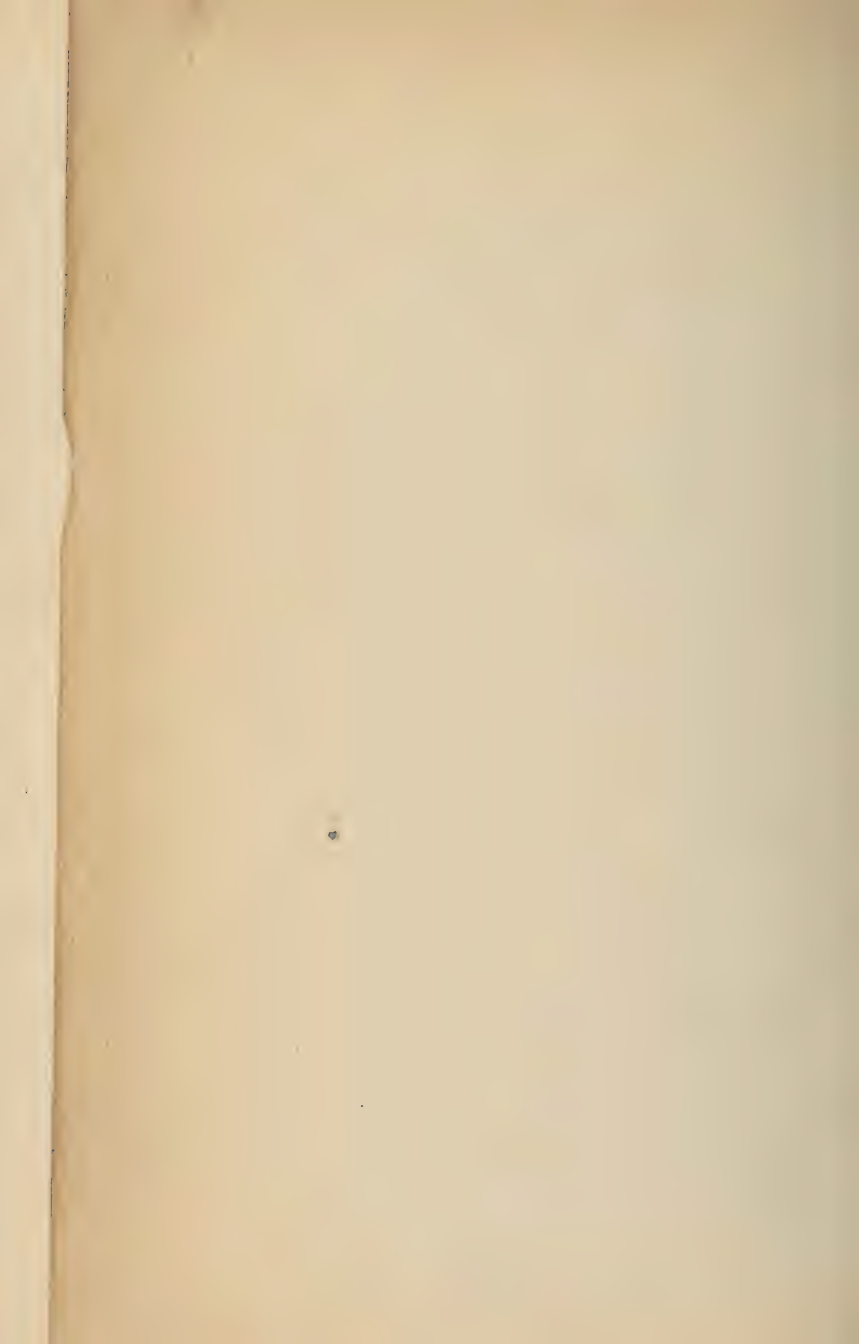


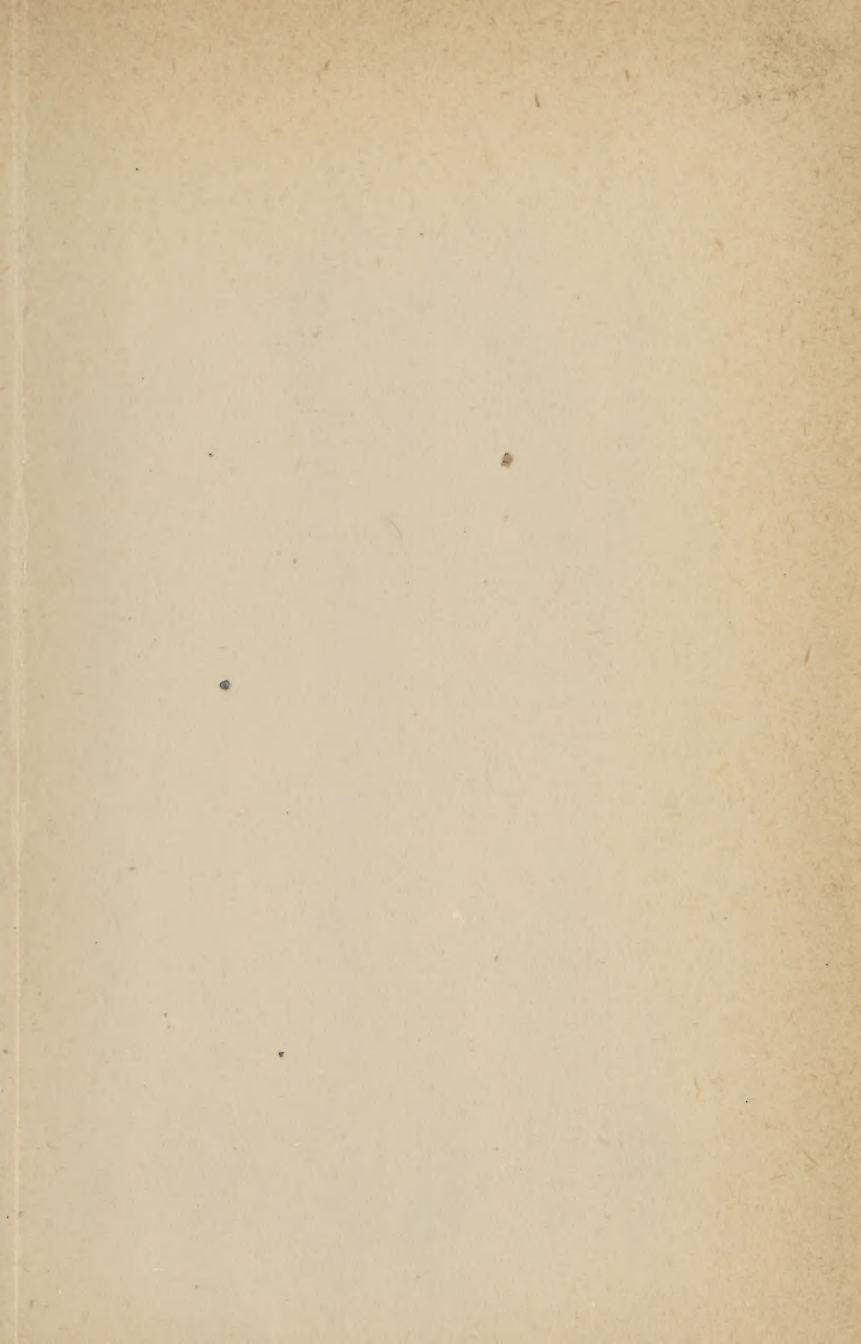
25















NATIONAL LIBRARY OF MEDICINE



NLM 00102377 9